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JUVENILE

INSTRUCTOR

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VANCEMENT OF THE YOUNG

BY GEORGE O. CANNON

EDITOR

SALT LAKE CITY, UTAH

PUBLISHED BY THE SEMI-MONTHLY

DESIRE SUNDAY SCHOOL UNION

CONTENTS.

LIVES OF OUR LEADERS:

President Seymour B. Young 225

INDIRECT METHODS AMONG THE CHINESE...
..... *J. M. Tanner* 227HISTORY OF THE EARLY CHRISTIAN CHURCH
..... *W. A. Morton* 229FROM MEXICO TO MITLA *W. M. W.* 236PROCEEDINGS OF THE SECOND SUNDAY
SCHOOL CONVENTION..... 233WAS BRIGHAM YOUNG GREAT AND GOOD?...
..... *Sylvia L. Session* 239

EDITORIAL THOUGHTS:

Sunday School Notes..... 1

Sunday School Figures..... 7

Who is it?..... 242

SEQUEL TO H. AND HIS WORK *Illustrated*.....
..... *R. V. H.* 2ANNUAL STATISTICAL REPORT OF THE
LAY SAINTS' SUNDAY SCHOOL FOR THE
YEAR ENDING DECEMBER 31, 1900..... 153FOR OUR LITTLE FOLKS:
Queen Victoria..... 254

To the Letter-Box..... 254

Mother's Gown..... 256

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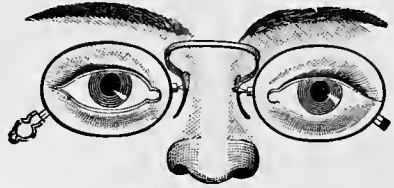
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BROMO LAX CONTEST.

After a careful and thorough examination of all the lists received, we have awarded the prize of \$10.00 to Miss Sadie Mendenhall, of Mapleton, Utah, and Miss Zina Hill, of Pocatello, Idaho, who each made 75 words out of the letters in the words BROMO LAX, one-half of the prize going to each young lady. We wish to state that very many lists were received that contained more than 75 words, but the letters were used more times than they appear in the words BROMO LAX. Some of the contestants sent the label from the wrong medicine; some no label at all, and of course their lists were rejected.

Our big \$20.00 word contest is now on and closes May 1st. See April 1st issue of JUVENILE INSTRUCTOR for particulars. Send in your lists early. Address all letters to P. O. BOX 1094, Salt Lake City, Utah.

Answers to our BROMO LAX WORD CONTEST for March have been received from the following persons:

SADIE MENDENHALL, Mapleton, Utah.

Ruby Whitesides, Layton, Utah.
M. A. Olson, Hooper, Utah.
Cone E. Shurtliff, Harrisville, Utah.
Eva Black, Fruitland, N. M.
Lawrence Walker, Bloomington, Idaho.
Grace Woolley, Kanab, Utah.
Nathan Fullmer, City.
Genevieve Brown, City.
Bessie Hancock, Burville, Utah.
Mortimer Watson, Ogden, Utah.
Pearl Farley, Ogden, Utah.
George Groesbeck, City.
Cora Cunningham, Lewiston, Idaho.
Minnie Godfrey, St. Anthony, Idaho.
Pearl Smith, City.
Nettie Alleman, Springville, Utah.
Roy Cox, Manti, Utah.
Laura Liddell, Erda, Utah.
Wayne Shurtliff, Baker City, Oregon.
Annie Coolston, Logan, Utah.
Wilford Ricks, Rexburg, Idaho.
John A. Hendricks, Richmond, Utah.
Clarence Yates, Lehi, Utah.
Jeanette Jones, Richfield, Utah.
J. O. Larson, Murray, Utah.
Ethel Loder, East Bountiful.
Mary N. Call, Rigby, Idaho.

ZINA HILL, Pocatello, Idaho.

Libby Leary, Harrisburg, Utah.
Christian Jones, Provo, Utah.
Maggie Richards, Riverside, Utah.
Leo F. Halliday, Provo, Utah.
Eli F. Taylor, Goshen, Utah.
Vida Bringham, Toquerville, Utah.
Wm. Asper Ahlstrom, Manti, Utah.
Sadie Waite, Hyde Park, Utah.
Vilate McKimmon, Randolph, Utah.
H. Leroi Lewis, Albion, Idaho.
Emily McDonald, Murray, Utah.
Edgar White, Beaver, Utah.
Henry Jones, Enoch, Utah.
Louise Barnes, City.
Elizabeth Reese, Bloomington, Idaho.
Bertha Christensen, Bloomington, Idaho.
Henry Jones, Enoch, Utah.
Josephine Breeze, Murray, Utah.
Elena Cook, Syracuse, Utah.
Albert F. Anderson, St. Johns, Arizona.
Nellie Marsden, Parowan, Utah.
Ellen Jonsson, Logan, Utah.
Henry Savage, St. George, Utah.
Vida Jones, City.
David Thomas, City.
Warrington McAllister, St. George, Utah.
Lottie Nichols, Independence, Idaho.

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OUR REBUS TOO HARD.

At this date (April 12th) no answers have been received to our Rebus of April 1st. If none shall come in before our next number is published we will then give the solution and answers to which the three prizes were offered.

JOHN HENRY SMITH, Prest. LEWIS M. CANNON, Vice-Prest. O. H. PETTIT, Secy. & Treas.

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LORENZO SNOW, GEORGE M. CANNON,
President. Cashier.





PRESIDENT SEYMOUR B. YOUNG.

JUVENILE INSTRUCTOR

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. XXXVI.

SALT LAKE CITY, APRIL 15, 1901.

No. 8.

LIVES OF OUR LEADERS.—THE FIRST COUNCIL OF THE SEVENTY.

PRESIDENT SEYMOUR B. YOUNG.

THE subject of this sketch, Dr. Seymour B. Young, was born October 3rd, 1837, in the town of Kirtland, Lake County, Ohio; his father being President Joseph Young (an elder brother of President Brigham Young,) and his mother, Sister Jane A. Bicknell Young. He was carried through a rain of bullets in his mother's arms at the massacre at Haun's Mill, Missouri, 1838.

He came to Nauvoo, the beautiful city founded by the Prophet Joseph Smith, in 1839, and remained in that city until June, 1846, when, with his father's family, he started for the west.

During his stay in Nauvoo the suppression of the Nauvoo *Expositor* occurred by order of the mayor and city council of that city. The Prophet Joseph was tried, with others of his brethren, for riot in destroying this paper, first before Esquire Daniel H. Wells, and by him acquitted; but the enemies of the Saints insisted that the trial should take place in the city of Carthage, and accordingly the Prophet Joseph and his brother Hyrum started for that place June 24th, 1844. Brother Seymour well remembers being lifted up in the arms of his mother to obtain a view of these illustrious men as they passed some fifty rods away on the road to their martyrdom.

On the morning of June 28th, at five

o'clock, their neighbor, the late President Jacob Gates, awakened his mother and her family of little children, and told them that the Prophet Joseph Smith and his brother Hyrum had been cruelly murdered the evening before at Carthage jail.

The writer well remembers the sorrow of the Latter-day Saints at the awful event, and the scenes of grief at the funeral and burial of these two great leaders of latter day Israel.

During the month of February, 1846, Presidents Brigham Young and Heber C. Kimball and others, with their families, left the city of Nauvoo, crossed the Mississippi River on the ice, by which it may be known that these poor exiles had no summer picnic, and started west, bidding adieu to their loved city and temple, well knowing they would never see them again.

As soon as his father could complete his arrangements, which was not until the 13th of June following, he with his family, took up their line of march towards the setting sun, arriving at Winter Quarters late in the fall, and there overtaking President Young and brethren who had preceded them in the month of February.

Here the Saints remained until the following spring, 1847, when President Young and his pioneer band came to Salt Lake Valley.

Brother Young's father and family not having the means necessary to emigrate with the pioneers of 1847, and not obtaining sufficient until three years later, remained in Winter Quarters until the spring of 1848, when with the rest of the people who were unable to take up their long journey to the mountains, re-crossed the Missouri River into the State of Iowa, for Winter Quarters was then in the Indian territory and reservation, and hence the Saints were compelled to vacate this temporary abiding place and seek new homes in the State of Iowa.

During the stay of his father's family for the three intervening years, Brother Young gained his first experience as a cowboy, and like others of his brethren was exposed to the raids of hostile Indians and white cattle thieves. About the middle of June his father's family bid good-bye to their home in Pottawatomie County, Iowa, and started for Salt Lake Valley. On the Platte River the camp was stricken with that terrible scourge, the Asiatic cholera, and within twenty-four hours two of the strongest men lay dead before the scythe of this dreadful reaper, and a third man was down writhing and screaming with pain from the awful spasms and cramps of the disease. At this time was witnessed the power of God in restoring this third victim of the disease, for by his request President Joseph Young administered to him, and he was instantly healed. The family arrived in Salt Lake City, September 29th, 1850, and were warmly welcomed by President Young and his brethren, who had preceded them three years before.

In the fall of 1854 Brother Seymour B. went with a party of men sent out by President Brigham Young under the direction of Elder Bryant Stringam and settled Cache Valley, he helped to build the first house and establish the first colony in that region.

In 1857, President Young called seventy-two missionaries for Europe, the United States and Canada, with the request that this company of missionaries should travel

with hand carts from Salt Lake City to the Missouri River. This they did, not having any teams or wagons in the company, but drawing their carts, laden with their provisions, bedding, etc., over the mountains and across the plains to old Winter Quarters, now Florence, Nebraska, a distance of 1050 miles. Brother Seymour B. was one of these missionaries, indeed, the youngest member of the company.

Brother Young proceeded with others to Great Britain, where he labored as a missionary in Yorkshire and Lincolnshire until the spring of 1858, when he, with other missionaries, was called home on account of the Mormon or Utah war, instituted by James Buchanan, then President of the United States, who sent three thousand United States soldiers under Col. A. S. Johnston to destroy the Mormons.

In 1862 President Abraham Lincoln telegraphed to President Brigham Young to furnish a battalion of one hundred and five men to enlist as United States soldiers in the service of the United States, to be sent east on the plains to protect the overland mail and telegraph lines between the Missouri River on the east and San Francisco on the west. Elder Young was in this battalion and remained in the service until March, 1863, when the company was honorably discharged and paid in greenbacks at par, when they were only worth forty cents on the dollar.

When the Black Hawk war broke out in Sanpete County and on the Sevier River, President Young sent many small companies to assist the brethren and protect them from the rifle and scalping knife of the Indians. The subject of this sketch was in this service during 1866.

In 1868 he engaged in railroad building, working on a contract of Brigham Young Jr. and George Crismon, in procuring ties and bridge timber for the Union Pacific Railroad Company.

In 1869 he contracted with the Utah Central Railway Company and built a mile of

grade and furnished ties therefor, it lying near the Hot Springs, north of Salt Lake City.

The following fall found him near the point of the mountain in Utah County, engaged in another contract for the Utah Southern Railroad, as it was then called. This contract was finished in 1869, and in 1870 he was called by President Brigham Young to take a second mission to Great Britain, this time to accompany his father, the late President Joseph Young, to that field of labor, in conformity with a prediction made to him by the Prophet Joseph Smith at the time that Elders Brigham Young and Heber C. Kimball were called to their first mission to England, that at some time in the future Brother Joseph Young should take a mission to Great Britain.

This visit to the British Mission occupied about six months, and during their absence the conferences throughout England and Scotland were visited, and visits were also made through portions of New York State and Ohio; Brother Joseph Young visiting relatives and the familiar places of many years previous.

In 1871, after having studied the theory and practice of medicine and surgery for ten years with Dr. W. F. Anderson first, then with the Doctors Benedict, he matriculated in October of that year at the University Medical College of New York, and in March, 1874, received his diploma as a medical and surgical graduate from that famous institution. He returned home early in the spring of 1874, hung out his sign of M. D. in front

of the old Seventies' Hall on State Street, on the spot where the new building of the Co-op. Wagon & Machine Company now stands.

Soon after he became quarantine and city physician of Salt Lake City, and a little later, by invitation of President Brigham Young, became his physician and medical adviser, which position was held by him until President Young's death on August 29, 1877.

He continued in active practice as surgeon and physician until 1882. On October 14th, of that year he was called by revelation through President John Taylor to be one of the Seven Presidents of the Seventies; and in the eleven years from that time, by reason of the death or promotion to the Council of the Apostles of his seniors in that quorum, he became, in 1893, the senior president of that council. Since his call to this responsible position, his time has been spent visiting as a teacher and missionary nearly all the stakes of Zion, generally in company with some of the Twelve and occasionally with the First Presidency, and sometimes alone, going far and near to all the conferences to which he has been appointed by his presiding officers: on these visits often ministering to the sick, the wounded and the afflicted, not only in the ordinances of the Gospel, but surgically and medically, bringing relief to numerous sufferers, to which many have testified.

In connection with the above named labors, he was called some two years ago to be an aid to the Deseret Sunday School Union Board, and finally, a few months since, to be a member of that Board.



INDIRECT METHODS AMONG THE CHINESE.

AMONG the things of which foreigners complain in China is the indirectness with which the Chinese both seek and give information. They either leave you to

guess what is intended or take your chances. It is said of them that they carry to a high degree the old adage of pointing to a deer and calling it a horse.

The writer had a queer experience not long since with a Chinese who called upon him for legal advice. The thing that the writer was asked to do was not what the Chinese wanted. The writer, as an attorney, was asked to give information on the interpretation of the medical law of the State. The work was done and the fee paid. It was then learned that what the Chinese really wanted was the writer's influence in establishing a bureau of information. The latter was of course a mere bit of assistance which it was thought could be rendered without any charge, and for which, originally, the Chinaman would not ask.

A curious incident which has been confirmed by travelers among the Chinese happened to the writer a number of years ago, while he was engaged as a surveyor on the railroad. There were employed in the party a Chinese cook and a servant boy. The cook was indispensable, and of course felt his importance in the camp. He and the servant boy got into a quarrel. The boy realized how small his influence was, compared with that of the cook. He knew his case would be hopeless in a contention between the two, and concluded that it was best for him to leave. He did not say as an American boy would say, «I cannot get along with the cook and you cannot get along without him, so I will leave.» He came to the tent one evening after he had been up in town and said his uncle in Salt Lake had died and he must leave. Of course, his uncle had not died. He had no uncle, and he did not intend to return as he promised. It was an indirect method of offering his resignation.

Writers often speak of the indirect and delicate manner by which the Chinese may offer an affront, not only to those of their own class but especially to foreigners. There is, for instance, certain meaning attached to the manner of folding a letter. A letter folded in a certain manner may contain a gross insult, and it is said that the Chinese will offer an affront to a guest calling on

them by not meeting the guest at a certain point. All these little details of social and business intercourse are matters of perfect indifference to the foreigner. They may mean, however, much to the Chinese. One of the frequent illustrations of this peculiarity in Chinese character, often narrated by those most familiar with life in China, is the manner in which the Chinese take reproof. If the Chinese has offended his master he may be conscious of the offense and may regret it. The master will offer his reproof by pointing out the mistake that has been made and the wrong that he has suffered and its unhappy consequences. To every word of reproof the Chinese servant will make an open confession. He knows he has done wrong, that he deserves chastisement, that indeed the master is not as severe as he might reasonably be expected to be under the circumstances. The Chinese servant will confess his unworthiness, acknowledge his great wrong, confess his ingratitude and all, not because he really intends to acknowledge his mistake or wrong, but to soften the feelings of his master toward him.

The indirect methods of the Chinese, therefore, when brought into abrupt contact with the directness of Americans and Europeans naturally create suspicions among the latter that the Chinese are not frank and honest as they should be, whereas the Chinese consider it not merely as a question of honesty or frankness, but the best method of doing things, a method that will give least offense and create the least irritation. Among them it is all understood and no one is deceived or misled by such indirectness and equivocal methods of dealing with one another. The language of China is peculiarly adapted to misunderstanding and indirectness. Its absence of moods and tenses make it difficult for a foreigner to comprehend, and he is often put to guessing what people, who are as peculiar as their language, mean.

J. M. Tanner.

HISTORY OF THE EARLY CHRISTIAN CHURCH.

FOR YOUNG PEOPLE.

CHAPTER VIII.

Visit of Paul and Barnabas to Antioch in Pisidia
—They Preach in the Synagogue—They are
Rejected by the Jews, and Kindly Received
by the Gentiles—The Jews Banish them out
of their Coasts—Their Success in Iconium—
They Visit Lystra, where Paul Heals a Lame
Man—An Attempt to Deify Paul and Barna-
bas—Paul Stoned—From Derbe to Antioch
—Meeting at Jerusalem—Missionaries Ap-
pointed to the Gentiles.

FROM Perga, Paul (heretofore called Saul,) and Barnabas went to Antioch in Pisidia, a province of Asia Minor.* When the Sabbath day came they went up to the synagogue to take part in the worship. After the reading of the law and the prophets, the rulers of the synagogue sent a messenger over to Barnabas and Paul, requesting them to come up and address the people.

They were much pleased with this privilege. Beginning with the deliverance of the children of Israel from the bondage of the Egyptians, Paul rehearsed all that God had done for their fathers up to that day. Then he took up the life of Christ, and proved that He was the Messiah that the prophets had said should come into the world. He testified of the resurrection of Christ, and that through faith in His name, they could receive a remission of sins, and be justified from all things from which they could not be justified by the law of Moses.

* Antioch was the Roman capital of the province of Syria, an immense extent of territory, which included not merely the country which we now call Syria, but extended to the Euphrates and to the desert intervening between Palestine and Egypt on the south. Antioch was in the first century counted the third city in the world. Rome being first, Alexandria second, and Antioch third.

There was quite a number of Gentiles present, and when the meeting was dismissed, they requested Paul and Barnabas to preach to them on the following Sabbath. But many of the Jews were stirred up with indignation against Paul and his companion, and sought to disprove the things which he had spoken. When Paul and Barnabas saw that the Jews despised their doctrine, they turned from them, and began to labor among the Gentiles. The missionaries were kindly received by the Gentile people, and many of them accepted the Gospel and were baptized.

Seeing the success of Paul and Barnabas among the Gentiles, the Jews heaped much persecution upon the servants of the Lord, and finally banished them out of their coasts. After washing their feet, as a testimony against their enemies, Barnabas and Paul went to Iconium, the capital of Lycaonia, situated about seventy-five miles east by south from Antioch. Here they were more successful among the Jews, and they succeeded in converting a great multitude both of Jews and Greeks. Finally persecution became so severe that they were obliged to leave Iconium, and repair to Lystra and Derbe, cities of Lycaonia. In Lystra they came across a man who had been a cripple from his birth, having never walked. Paul had a conversation with him, and seeing that he had faith to be healed, he said, "Stand upright on thy feet," and immediately the man leaped and walked. On seeing this miracle, the people of Lystra cried out, "The gods are come down to us in the likeness of men.)* Their priests brought oxen and garlands, and prepared to offer sacrifices to the Apostles; but when Paul and Barnabas heard what they were about to do, they rent their clothes, and ran among the people, saying, "Sirs, why do ye

*Acts 14: 11.

these things? We are also men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.* It was as much as they could do, however, to keep the people from offering sacrifices unto them, for they verily believed that the two disciples were gods.

A number of Jews from Antioch and Iconium followed Paul and Barnabas to Lystra, and began to stir up the people of that city against them. Seizing Paul one day they greatly abused him, and stoned him until they believed he was dead. They drew him out of the city, and left him at the roadside. A number of Saints followed after Paul, and when the rabble had dispersed they administered to him, and in a short time he recovered. The next day he and Barnabas left Lystra and went to the city of Derbe. Here they

* There was a tradition among the people of Lystra, that Jupiter and Mercury had at one time paid a visit to the earth, to see how the people were faring. Some made mock of the deities, and for this they were punished; others received and treated them kindly, for which they received blessings. On seeing the miracle performed on the cripple, the men of Lystra concluded that they were being favored with another visit from Jupiter and Mercury, which names they gave to Barnabas and Paul.

continued for some time, preaching the Gospel to the people, after which they returned and visited the branches of the Church which had been established in the cities of Lystra and Iconium. They ordained Elders in the different churches, and exhorted the Saints to hold fast to the faith, after which they visited Pisidia and Pamphylia, and the cities of Perga and Attalia. From the latter place they sailed to Antioch, where they gave to the Church a report of their mission, and told how the Lord had blessed their labors among the Gentiles.

After having remained in Antioch for some length of time Paul and Barnabas went up to Jerusalem to attend a council of the Church. They were received with great joy by all the brethren, and much interest was taken in the report of their missionary labors. Some discussion arose in the council, as to the Gentiles being admitted into the Church; but the Apostles showed that it was the Lord's doing, and that no one should oppose it.

It was decided at the council that missionaries should be sent to visit the branches of the Church which had been established in Antioch, and Syria, and Cilicia, in which there were many Gentiles. The missionaries appointed for this work were Paul, Barnabas, Judas and Silas. They carried with them an epistle from the Apostles to the Gentile Saints, and when they had read it in their hearing it caused great joy and rejoicing.



FROM MEXICO TO MITLA.

LEAVING the capital city at dusk on January 18th, we rode for three hours along the south shore of Lake Texcoco and were very glad when we reached our camping ground. The next morning showed a great level plain, with the immense lake in the center. On this there were ducks in-

numerable, but we were forbidden to shoot them as the monopoly is held by one man who markets forty thousand birds annually. Between us and the warm south-land arose the two great volcanoes to bar our path. Soon we commenced to ascend the foothills of Ixtaccihuatl and that afternoon camped for

Sunday at an elevation of 8,200 feet. Ice froze during the night and our sleep was disturbed by dreams of the polar regions.

On Monday we ascended to a height of more than ten thousand feet and were very near the snow line. Though the cold seemed to us extreme we found a profusion of wild flowers and it seemed quite homelike to be once more among the stately pines. On this day we obtained our first view of Mount Malintzi, which perpetuates the name of Cortez' beautiful Indian interpreter and wife. Her name is intimately connected with the history of the conquest and her biography would make a romance far more interesting than the ordinary novel. She lived with Cortez for years, was always devoted to him and served his interests faithfully. Many times she saved his life from his enemies, and she became the mother of a son that forty years later was appointed the Spanish viceroy of Mexico. Finally Cortez' first wife came over from Spain and the great conqueror compelled Malintzi to marry one of his lieutenants. The poor woman submitted dutifully, but the cruel treatment broke her heart. Her memory is still held sacred by the natives of the land.

The following day the peak of Orizaba, the grandest mountain in Mexico, showed its lordly head and was a landmark to us for fifteen days, almost to the city of Oaxaca.

Puebla was the next place of interest. It is the most beautiful and cleanest city that we have seen since leaving the States. Its public buildings are modern and ornate; its parks are gems. Coming down the hill into the city we saw that the British and American flags were at half-mast and on inquiry learned of the death of Queen Victoria, the best, if not the greatest, sovereign that England has ever known.

We have adopted the plan of each member of the expedition celebrating his own birthday by giving a treat to the others. Sometimes this consists of bananas and oranges, sometimes of a vegetable soup. It all depends upon what the country produces and

upon its cheapness. January 24th was the birthday of Brother Henning, our interpreter. Shortly after noon he rode past the cavalcade with the announcement that he was going ahead to secure a camping place. Soon we were stopped by a Mexican who informed us that we were to turn off from the highway to the hacienda «Tres Jagueyes,» owned by Don Ramon Rodriguez. When we arrived at the place indicated and had unpacked, peons took charge of our animals and put them in a good pasture. When we commenced to put up our tents we were informed that there was room enough for all of us in the house, and, when we asked for wood with which to cook our beans, Don Ramon said that dinner would be ready in a few moments—and a lordly dinner it was. We certainly wished that Brother Henning had a birthday every day in the year. In the afternoon a kid was killed and we enjoyed a good supper at 9 o'clock. It was 3 o'clock the next afternoon before we could tear ourselves away, and even then our kind host and hostess seemed reluctant to have us leave. Don Ramon would not accept a cent of remuneration, not even for the grain which he had furnished our animals.

In the villages and at the small ranches our expenses were high, but at the haciendas our treatment was royal with but one exception. On February 1st we were forced to make a long drive of fourteen leagues. The roads were in bad condition and long after dark, thoroughly tired out, we arrived at a hacienda that shall be nameless. The owner, when he learned who we were and the object of our trip, received us most cordially. His house and all that he had were at our disposal. He insisted that President Cluff, Brother Henning and I take supper and breakfast with him and provided us a room in the house. The supper of oysters on the half-shell and fresh fish from the gulf of Mexico was a surprise and a great treat. Both our host and his wife were highly educated and refined and the evening was spent in pleasant conversation. But when we came to leave, the next morning,

the bill that was presented would have done credit to the Waldorf-Astoria. In Mexico as in the United States «all is not gold that glitters.»

At one hacienda the owner furnished horses for Brother Cluff and myself to ride over his great estate and he took especial pride in showing us his experimental garden, where he makes trial of the fruits, vegetables and forage plants of all nations. It was a real horticultural park and would have done credit to any state or city. One of its most charming features was a mixed orchard of bananas oranges, limes and zapotes. The contrast in both foliage and fruit was beautiful and striking. When we had finished our ride Don Emilio took us to inspect the chapel—every respectable hacienda has its chapel. On one wall was a fresco of the Virgin and child painted so many years ago that the exact date is unknown. It is now almost effaced but we were assured that after it was finished the rains beat upon it for one hundred years and could not wash out a single stroke or tint. Its preservation was regarded as miraculous and in the eyes of the people it became invested with wonderful powers, and people came from far and near to pray to it and many miracles were performed by *its* power. The *it* means «Our Lady of Ayotla,» which is the name here given to the Virgin Mary. Even to this day, in its dilapidated condition, many pilgrimages are made each year to the sacred shrine. We were amazed that the Saints Peter, James, John, Paul and the rest, were all painted black and had very decided negro features. In answer to our inquiries Don Emilio told us that this was the work of the Jesuits, more than a century ago. The peons upon the hacienda are all negroes and the priests teach them that black is the honorable and *original* color of the human family. «This makes better Catholics of them.»

It is pleasing to note that in this section of the country the banana tree takes the place of the maguey as a hedge plant. There is an abundance of water and each field is bordered by a ditch, so that the poor peon

earns many a *real* from the banana trees that shade his humble hut.

On Tuesday, February 5th, we were camped within a few leagues of the city of Oaxaca. The great valley extending southward from Popocatepetl had been traversed for its entire length. We had crossed the main ridge of the Sierra Madre del Sur, and the streams now flowed southward into the Pacific. We had mail at Oaxaca so I rode ahead of the party into the capital city of the south—«the mother of presidents.» It proved to be one of the many national holidays with which Mexico is blessed. Banks, offices and most of the places of business were closed, and the post office did not open until 7 p. m. There was nothing to do but ramble about the streets until that hour. The cool and shady plaza was the most inviting spot. It was beautifully decorated and festooned with flowers. During the afternoon a magnificent military band, led by Sr. Tiburcio Ybarra, gave a classical concert. At 6 o'clock a national salute was fired in front of the cathedral and in the evening there was a display of fireworks.

One of the most interesting facts gained through the mails was the information that the Mexican postal department is investigating the loss of our letters at Durango and Mazatlan. In the inevitable manana we may find out what has become of our correspondence.

From Oaxaca we went to Santa Maria del Tule and saw the great tree that is the pride and boast of this section, and that figures so conspicuously in the guide books. Thence a day's ride brought us to Mitla and to the ancient ruins that are now being restored to their pristine condition. A day was most profitably spent here and another day has brought us to a mountain ranch near the village of Totolapa.

Tonight we are camped in a long canyon that leads from the Oaxaca plateau to the Gulf of Tehuantepec and the Pacific. Everything is parched and barren. On the hillsides are no flowers; no birds sing among the trees;

there is no game, and the grass is as dry as tinder. Nevertheless the animals eat it and we are very thankful for so good a place for our Sunday rest. A short distance south of us clouds, driven inland from the ocean, are resting on the mountain tops. They give promise of plenty of verdure and we are told that in a day or two we shall once more be in a land of cheap bananas, oranges, water-melons and tropical fruits.

The north star is lying close to the horizon and nightly the southern cross climbs higher in the sky. We are far from home, but at length we are in the land of the Book of Mormon—a land where the Nephites traveled and made their homes and warred with their enemies, a land where their descendants may yet be found and many of their ruins and records be brought to light.

W. M. W.



PROCEEDINGS OF THE SECOND CONVENTION OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

Held in Salt Lake City, Monday and Tuesday, November 12th and 13th, 1900.

(CONTINUED FROM PAGE 218.)

HOW TO INDUCE OUR YOUNG MEN TO ATTEND SUNDAY SCHOOL.

ELDER BENJAMIN GODDARD.

MY brethren and sisters: I desire in treating the subject that has been assigned me to be guided by the Spirit of God, and I feel that it is all the more necessary as I learn that a number of questions on this topic have been handed in, and I am not familiar with them. I trust, however, that by the aid of the Holy Spirit and your faith and prayers, I may be able to treat the subject acceptably unto you and profitably to our Sabbath School cause.

When we consider how long our Sabbath Schools have been organized, and that many of the young men of today were undoubtedly Sunday School children, we at once realize that there has been some cause for them straying therefrom. It is not my purpose, however, to discuss that point, but to suggest, in passing, to my fellow-laborers, that when children are placed under our care, no matter how young they may be, we should carefully

watch and guard them, that they stray not away, so that the necessity for the consideration of this subject will not again arise. The fact, however, remains, that we have a multitude of young men today who are not associated with us in our Sabbath Schools.

Though my topic is, «How to induce our young men to attend Sabbath School,» I think that the points I may advance will be found equally applicable to young ladies; for we should labor together, and our Theological classes will be more profitable and attractive where the young men and the young ladies study side by side.

I suggest that in all our Sabbath Schools steps should be taken at once to organize classes suitable for our young people. «Well,» say some superintendents, «we would organize a class, a theological class for young men, but we do not have any attending our Sunday School. We have no material with which to form a class.»

This is the very condition submitted for our consideration this afternoon—how to organize a class of young men, when the young men are not in attendance. The

superintendent's first duty will be to select a suitable teacher; impress upon some young man the importance of assuming this responsibility. Place the mission upon him of securing the attendance of young men; nay, appoint the teacher and organize the class, if you will, even if there be but one young man willing to associate himself with the teacher. If they can obtain the spirit of the work, and realize the importance of their labors, the two will labor together until they have surrounded themselves with young men of zeal and energy, who will be a credit to the work of God.

There are certain important factors to consider in connection with this subject, in order that success may be assured. First, we must consider the qualifications of the teacher, whether or not he is willing to prepare himself for the work before him, and whether he can adapt himself to the requirements of the labor. The teacher, who shall have placed under his care the young men not now attending Sunday School, must be thoroughly converted to the importance of his own work. He must feel that probably the salvation of immortal souls depends upon his zeal and energy. It is also of primary importance that the teacher should be fully converted to the principles of the Gospel that it will be his privilege to teach. He must understand the doctrines of the Church, and have an abiding faith therein. His life must be a constant testimony of the truth of the Gospel of Jesus Christ. He should be an exemplary young man, and his very personality will then attract young men to him; and, ere long, they will love him for his zeal and the energy spent for their welfare. The teacher must also have a definite course of study outlined before him; he must carefully consider just how the young men are situated, and prepare his work and outline it so that it may be unto them a continuous chapter—no subject being taken haphazard. The subjects should be related to each other, and be of such interest that the members will

feel they cannot stay away from the class, lest some important point of doctrine or principle may not be perfectly clear unto them, and thus every lesson presented will be well connected. The teacher must be thoroughly prepared, and be master of the situation. Thus the students will soon feel that from him they receive instruction and that a feast is in store for them each Sabbath.

What more shall we require of the teacher? We suggest that he should be punctual, being present at the Sabbath School before ten o'clock in the morning; and if he be there fifteen minutes to ten it will be a great advantage, in that every member of the class may receive a cheerful welcome, a happy smile, and all will feel that they have met a brother and that he is interested in their welfare. Special attention should be given to the young man who may be visiting Sunday School for the first time. The most cheerful welcome and the heartiest shake of the hand should be given the new comer.

Certain methods also should be adopted in order that the young men will not only come under his influence, but that they may continue to co-operate with the teacher. Let us consider also how the teacher should conduct himself in the class room. He has secured a few young men, who have been brought into the Sabbath School; he must now take them into the class room for instruction; his manners should always be pleasing; he must not be cold and austere, but cheerful and happy at all times, and, moreover, he must be earnest in his work.

I have found in conversing with teachers that it has proven very advantageous to conduct such classes of young men in a conversational manner. Talk with the members upon the subject that has been assigned. Question them upon the principles that they may be considering. Permit them to ask questions freely, but not to enter into debate or discussion, for the teacher must have so qualified himself that he will be able to guard against a contentious spirit. Per-

mit members to freely express their views upon each subject, so that they almost feel that they are teaching themselves, and unconsciously finding out truths and principles, though the teacher may be and should be the controlling spirit.

A few auxiliary methods may also be considered, that should prove advantageous in inducing young men to attend the Sabbath School. Where only a few members have been enrolled, these may be formed into a committee whose duty it is to carefully canvass the ward for young men and women who ought to be class members. A list of such persons can easily be obtained. The committee, in connection, with the teacher, should then labor energetically, giving a personal invitation to every young man to attend and join them in the good work. I have before me a card of invitation that has been used quite effectively in connection with one of our city Sunday Schools, and I understand that copies have been circulated among the delegates present. The card reads as follows:

«——— Ward Sunday School. Our Theological Class is now studying Dr. Talmage's work on the 'Articles of Faith.' We cordially invite you to meet with us on Sunday morning, at 10 o'clock. Our class room is comfortably furnished. Will you come and visit us?»

You will observe that Dr. Talmage's «Articles of Faith» is announced for study. Referring to the remarks made by President Cannon this morning on text books, it may be well to say, that we regard this work as an aid to the study of the Scriptures, enabling young men to comprehend the subject assigned and to more readily find the passages of Scripture required from Sabbath to Sabbath. The members thus become accustomed to the Bible, Doctrine and Covenants and Book of Mormon, and by using well the work that has been placed in their hands they are able to study more effectively and to use to better advantage the text books of

the Church. Our young men need such helps, especially those who have not heretofore been brought under Sunday School influence.

To promote sociability and to attract members, we suggest that class reunions be held occasionally at the home of the teacher, or of one of the students of the class, or in the meeting house, if necessary, permitting the young men and the young ladies to invite their friends. Of course, the committee and the teacher will readily observe those present in these social gatherings who are eligible for membership in the class, and cordial invitations are then to be extended to all such. These class socials have proven very successful. In addition to such reunions, special class sessions may be arranged, which will tend to inspire renewed interest in dilatory members and to attract some visitors who may subsequently become members. There are certain seasons of the year that afford good opportunities for such sessions; hence at Easter, Thanksgiving or at Christmas special programs may be arranged.

I visited such a class last Easter. The room was decorated appropriately for the exercises; Easter music was given between the lectures, which were upon the Resurrection, and were delivered by young men who had made special preparation. The class at that time had an enrollment of seventy-five; there were present upon this special occasion ninety-six persons. At the close of the session, at the teacher's invitation, twelve new members were enrolled, and by such methods a class which commenced with six attending members has now an enrollment of one hundred and thirteen. I submit here a copy of a program arranged for a Thanksgiving session by one of our Theological classes:

«——— Ward Sunday School. Theological Class, Thanksgiving Session, Sunday morning, December 2nd, 1900.

«Special Program—Selection, Theological Class Quartette; Thanksgiving Poem, Sister Alice C. Tuddenham; Violin Solo, Miss Agnes Clive; Thanksgiving Address, Dr. J. E. Talmage.

«Members of the class are urgently requested to be present on this occasion at 10 o'clock sharp. The above program will be rendered in the class room. Please come.»

An important factor in securing the attendance of young men is the co-operation of the members. When they have been prompted to attend through love of the work, an interest in the studies rather than a sense of duty, they love to be present. They desire to come within that cheerful influence, and are quite willing to co-operate with the teacher, or with any committee that may be appointed in securing new members. They canvass among their friends and spread the influence of the good work that is being done, until many in advanced years feel that they need the blessings of the Sunday School.

Permit me briefly to give one or two instances of this:

(1) A young man, bright and intelligent, who hoped some day to go upon a mission, was induced by his wife to attend Sunday School. At the first session he received a cordial welcome. He became so interested in the studies that he could not remain away, and at once commenced among his neighbors to secure the attendance of others. His zeal and energy in the Sunday School work was soon recognized by the ward authorities, and he has now attained the position of assistant superintendent in the Sabbath School. When a ward teacher visited him, soon after he commenced to attend the class, he listened very attentively to his teachings and in turn gave him an invitation to join the class.

«Why don't you come? you will make a better ward teacher if you will study our lessons in Sabbath School. Come with me.» The ward teacher responded and at once became an interested member.

(2) A young married sister was asked, «Why doesn't your husband join our class; he is only a young man, but takes little interest in Church matters; why not induce him to attend Sunday School?» «Ah!» responded

the wife, whose experience was like that of many others, «I must handle him carefully.» She went very adroitly to work, and commenced to attend the class herself. Though her family required her care and attention, she determined to become a member. In a few weeks she induced her husband to accompany her, and soon afterwards he became quite interested in the studies, and enrolled himself as a class member. The wife could then readily excuse herself to attend to home duties. To the teacher she said subsequently, «I thank God for our Sunday School class. Through it my husband has become an earnest worker, and is now taking a greater interest in the Gospel, for which I am grateful.»

(3) One more instance. A young man, a member of one of our theological classes, was walking the street in one of our wards on Sabbath morning, about nine o'clock, trying to secure new members. He met a young friend on the street corner waiting for the car. Knowing that it was customary with this young friend to stroll the streets listlessly on the Sabbath day, he accosted him, and conversed with him with regard to Sunday School. «I wish you would come and join us,» he said, calling him by name. He was a widow's son. The young man was checked in his course, and finally responded, «This morning I am not prepared. I would not feel like going today: I will go next Sunday.» His friend called the following Sabbath, and he went along, continuing to attend regularly, and soon his hand was outstretched as readily as was any to answer questions upon the lessons. A short time afterwards the teacher visited the widowed mother and conversed with the young man respecting the Priesthood, for hitherto he had taken no interest in Church matters. In the course of the conversation the mother exclaimed, «Oh! Brother ———, you don't know how thankful I am that my boy is now attending Sunday School. He is my only son, and the hope of my declining years. You cannot imagine how happy I am.

The first morning he went to Sabbath School I watched him while he was getting ready, and when he took his book under his arm and went down the street, I drew the curtain aside, and, looking after him, with tears in my eyes, said (Thank God.) »

These words rewarded the teacher for all the efforts he had ever put forth; for one young man at least, through the influence of the Sunday School class, is now in the line of his duty.

Further, we suggest that suitable rooms be provided for our young people, as their studies can then be pursued more advantageously and the members will do better work. The room should be nicely carpeted, if possible, comfortably furnished, well lighted, and well ventilated. All the necessary books of reference should be on hand, especially the text books recommended by the Deseret Sunday School Union. There should be a Bible, Book of Mormon and Doctrine and Covenants for every member. If they do not possess their own, the Sabbath School library should contain a sufficient number, so that they can be readily furnished to the members, who will thus enjoy their study. With such facilities great progress will be made and the books will be well used.

The points that I have briefly referred to are not theoretical. I think I have not mentioned or given a suggestion for attracting our young men to the Sunday School that has not been thoroughly tested in this city.

Last Sunday, attending one of our own meetings, a young man was noticed, who had just arrived from Switzerland. His recommend was read in meeting, which was no sooner closed than the teacher of the theological class was observed to rise from his seat and wend his way to the young man. He gave him a hearty welcome to Zion and a most earnest invitation to join his class. By such indefatigable and earnest efforts our Sunday School workers may accomplish great good.

Our old Sunday School veteran, Brother

William Willes, in one of his hymns, has given us the key note of success:

«Come along, come along, is the call that will win,

To lead us to virtue and keep us from sin.

Most men can be led, but few can be driven,

In shunning perdition and striving for heaven. Let us govern by kindness, and never by force;

All cheery and bright as the sun in its course. Obedience will spring from each heart with a bound,

And brotherhood flourish the wide world around.»

May God help us to be saviors of our boys in Zion, is my prayer in the name of Jesus. Amen.

The following questions were read by Assistant Superintendent George Reynolds, and the answers were given thereto by President George Q. Cannon:

Question: «If a person enters the school after the bread has been passed in the administration of the Sacrament but while the water is being passed is it proper for the bread to be given to the new-comer?»

Answer: I think that where children or any other persons come into the meeting-house after the bread has been passed, those who are attending to the ordinance should take a little pains to serve the bread, and not serve the water alone to the fresh arrivals, but take both the bread and the water. Then there will be no need to ask (there is a question of that kind before us) whether the partaking of the water alone has efficacy. Serve them both; take a little pains to do it.

Question: «Are children who have to work and labor for their parents on farms or otherwise to be considered as paying tithing on their own behalf or jointly with their parents?»

Answer: Wise parents will have the credit of the children's earnings placed to the children's names. Of course it has been the practice in many families for the tithing to be credited entirely to the head of the family. But I think it is now generally understood that the tithing shall be credited to the chil-

dren where they earn means themselves, and to the wives where they have earnings of their own; for they all want their names on the record, and do not want to be numbered among the non-tithe payers of the ward.

Question: «If the superintendent of a Sunday School goes away, can the assistant superintendents continue to conduct the school without reorganization?»

Answer: Certainly they can. The superintendency of a Sunday School is not disorganized by the removal, the release, or the death of the superintendent. It is a mistaken idea to apply the rules that pertain to the Priesthood and to the quorums of the Priesthood to the Sunday School. Of course, the Bishop or the president of the Stake, in appointing superintendents or assistant superintendents or in making changes should consult each of those concerned to see whether they can work harmoniously together. But if the superintendent dies, the first assistant continues the work until a new superintendent is appointed; and when the new superintendent is appointed, he has no right to change the assistant superintendents unless it is done by common consent of the Bishop or the president of the Stake. He must not think that he has the right to change the school organization in that respect. I hope that you will get this clearly in your minds. It was brought out in one of our recent Board meetings, that some of the brethren thought that when the superintendent was removed, of necessity the assistant superintendents fell out of their position, and would be removed. That is an incorrect view. You are applying the rules that apply to the Priesthood to the superintendents of Sunday Schools, and they are not applicable.

Question: «Has a teacher the right to select a subject for his class without the consent of the superintendent?»

Answer: No wise teacher will do this, because he ought to act in harmony with his superintendent. It is sure to produce some feeling where teachers do this, without con-

sulting their superintendent. They ought to honor the superintendent in his place, and, of course, the superintendent should honor them in their places.

SABBATH BREAKING, GENERAL SUPERINTENDENT GEORGE Q. CANNON.

Brother Maeser has desired me to speak upon the use of the Prophet Joseph Smith's name, as it was used last night, in the recitation of the Articles of Faith. It has been decided that in reciting the Articles of Faith, it is not necessary to append the Prophet's name to them, as was done last night. I think myself, that these Articles of Faith are now the articles of faith of the Church. They were originally published by the Prophet; but they have since become the general property of the Church, and the general expression of the Church view upon doctrine, of which he wrote.

I have been very much interested in what Brother Benjamin Goddard has said concerning the manner and the means we shall take to induce our young people to attend Sunday Schools. I did not listen to all, because I was busy reading some of these questions; but if he said anything that I may now say, it will bear repetition.

If I were the superintendent of a Sunday School in a ward, I would strive to get the names of every child in that ward that belongs to the Church, or whose parents belong to the Church, that do not attend Sunday School. I would take particular pains to have a list of the names of all those children, and I would also take pains to see that influences were brought to bear upon them that would make the Sunday School desirable for them to visit. Now I happen to live in a place where I see a great deal of Sabbath-breaking. Boys come down to the river Jordan to fish, and, in the winter time, to skate, and at nearly all times they come with guns on their shoulders to hunt; and I am pained every Sunday in coming from my home up to

the city to see the crowds, I may say hundreds of boys, on the various ponds or sheets of water in the winter time skating, and then to see the crowds playing ball. I think this is very wrong and is disgraceful in our city, a city that is peopled as largely as ours is by members of the Church of Jesus Christ of Latter-day Saints. The people that are most interested in this matter are not present to-day, because I don't think there are so many from the city present as from a distance; but it is disgraceful to have such scenes in our suburbs as we witness every Sunday. And, as I say, I have thought a number of times if I were in charge of a Sunday School in a ward, I would take pains to have the names of all who belong to the Church, or children of members of the Church, and see whether they could not be induced to attend the Sunday School instead of going off playing ball, fishing, skating or hunting. And I would not confine myself to them. I would try and induce others who are not of our Church, whose

parents are not of our Church, to come and attend the Sunday School. And if this were done in all the wards of this city, and of Provo, and of Ogden, and in other large places, I believe that these evils, of which I am now complaining, would be remedied to a very great extent. They not only break the Sabbath themselves, but they induce other boys to do so; and where parents have not control of their children, they are not as able to keep them at home or at meeting, or at Sunday School, as they would do if it were not for these influences drawing them away. I think it is a good field of labor for missionary work, right here at home, right in our own wards, to try and correct these exhibitions of Sabbath-breaking and accompanying profanity, for they always profane at such gatherings.

Solo, «There is Sunshine in my Soul,» Elder George D. Pyper.

Closing hymn, «Songs of the Heart.»

Benediction, Elder Anthon H. Lund.

(TO BE CONCLUDED NEXT NUMBER.)



WAS BRIGHAM YOUNG GREAT AND GOOD?

A DIALOGUE FOR JUNE FIRST, FOR TWO BOYS AND ONE GIRL.

Characters.

GRANDPA, GRANDMA, LITTLE BRIGHAM.

Costumes.

Boy and girl, about twelve, dressed like old folks, with wigs, powdered hair and glasses, cap for Grandma. Little boy, of about six or eight, in modern dress, with flag.

Scene.

Home sittingroom with easy rocking-chairs and stools, table with books, etc.

[Enter Grandma with knitting in hand. She sits down and knits while she sings:]

Thy pleasant vales, dear Utah,

How dear are they to me!

Thy homes mid trees secluded

Are beautiful to see.

[Enter Grandpa with newspaper in hand, or he takes it from table as he sits down. He sings, or recites:]

Before all lands in East or West,

We love the land of Zion best;

With God's choice gifts 'tis teeming.

There Prophets, Seers, as of old,

The mysteries of heaven unfold,

Through holy Priesthood streaming.

[Unfolds paper and sits at ease reading and as Grandma knits she again sings:]

And see thee from our time,

The gathering place of nations.

Oh, happy lot is thine.

[Noise outside, «Hurrah, hurrah,» etc. Both look pleased.]

Grandpa—There is little Brigham coming!

Grandma—Yes, bless his dear heart, he will—

Brigham [*coming in waving flag*—Hurrah! Hurrah for Utah and the Union!

Grandpa—Brigham come here. [*Brigham comes joyously.*] Tell me what day is this!

Brigham—[*excitedly and still moving and swinging flag*] Oh, Grandpa, we have had such a jolly time—the children said nice pieces—and we rode in a wagon—and we all sang at the same time—and oh—we had cake and ice cream—and—and—

Grandpa—Oh, yes, you can scream: but now listen. [*Brigham stands still.*] What day is it? Whose birthday is it?

Brigham—[*tossing his head*] I know that—can tell you first time—the first of June, and it's Brigham Young's birthday. Say, Grandma, what did you name me Brigham for?

Grandma—Because we loved that great and noble man—Brigham Young, and hoped you would be an honor to his name.

Brigham—[*eagerly*] Oh, Grandma and Grandpa, won't you tell me about him?

Grandpa—Don't you know anything about him?

Brigham—[*slowly*] Yes, I know that he was one of the first twelve Apostles of the Church, for our teachers told us that in Primary; but what was it that made him great, noble and good?

Grandpa—If you can sit still long enough, your Grandma and I will try to tell you. [*Brigham brings stool and sits down several times.*]

Grandma—Won't you get very tired, dear?

Brigham—Oh, no, Grandma, please do tell me about him and what he did. I'll be so still. [*Sits between them.*]

Grandma—Did you ever hear where Brigham Young was born?

Brigham—Yes, our Sunday School teacher told us that he was born in Whitting-

ham, Vermont, and joined the Latter-day Saints when he was thirty-one years old.

Grandpa—Right, my boy. Well, after the Prophet Joseph was murdered Brother Brigham, as president of the Twelve, had to take the lead in things: but the Gentiles persecuted us until the Governor of Illinois told us we had better leave that State.

Brigham—Oh, Grandpa, did you have to leave your homes and your beautiful temple?

Grandma—Yes, dearie, it was hard to give up our homes, but the Prophet Joseph had said that we should some day go to the Rocky Mountains and there worship God without being molested.

Grandpa—Yes, and we left there in winter and we crossed the river Mississippi on the ice and camped in our wagons in the snow. We traveled in mud and rain; it was hard, but Brother Brigham was leading us and he helped us all he could: he was very kind to us. Once when his little girl was sick, he carried her in his arms and went among the other sick folks to help us and bless us and administer to us. He seemed to sleep with one eye open and one foot out of bed, so that when anything was wanted he was always on hand: when we did not have much to eat, he divided his food with us.

Brigham—He was awfully good.

Grandma—Indeed he was. He looked after every soul: even the animals loved him, for no horse or poor ox had a collar or yoke too tight but he saw it and fixed it. Many a time when we were traveling he would get out of his wagon and relieve some suffering animal.

Grandpa—Yes, and we had a brass band along with us for music, and we sang songs in camp or while we were traveling, so that we didn't feel so tired, then we had family prayers ever night and morning, so God's blessing was up us.

Grandma—And God revealed to Brigham Young just how to number the Saints and set captains over us so that we could have good order in our travels.

Brigham—Oh, he was just like Moses of whom we read in the Bible, wasn't he?

Grandpa—Moses led the people out of one place across a wilderness to another country, but we were driven from our homes and Brother Brigham led us across the dreary plains, the deserts and mountains into a barren, dry place. He then helped us to plant, dig and cultivate the land, and to bring the water out of the mountains and to make beautiful homes. He gave God all the glory. That is what I call being great. His rule of action was to learn the will of God and then to do it. He said the true Gospel founded on revelation was what made him. He was great in faith and prayer: wise in all his counsels, and yet very humble.

Brigham—But, Grandpa, how did he know where to go?

Grandpa—God had shown him, in a vision, where the stopping place was and where the temple would be built, and he, with a small party, went on ahead as pioneers and when they came to the Great Salt Lake Valley, he said, «This is the place.» He called it the land of promise held by God as a resting place for His Saints. Do you know when that was?

Brigham—I guess it was July 24, 1847, wasn't it?

Grandma—[*Fondly*] Bless the child. [*Pats him on head.*]

Grandpa—That's right. I see you are learning a great many things at your Primary. I am glad you listen to your teachers.

Brigham—How did Brigham Young get to be President of the Church?

Grandpa—When the Prophet Joseph died, Sidney Rigdon and some others said that Rigdon ought to be president, but we

did not feel satisfied, and when Brother Brigham came to Nauvoo in August we had a meeting and many of the leading men spoke to us; then Brother Brigham arose and when he spoke his voice sounded like Brother Joseph's voice; his face shone with the glory of God, and we all felt that our leader stood before us.

Brigham—[*eagerly*] And did that make him president?

Grandpa—No. He said the Twelve should lead the Church, and for three years and a half they stood at the head; then the Saints selected him to be our President and Prophet.

Brigham—Well, I'm glad they did, because I think he was a great man. I am glad my name is Brigham. [*Rises, turns to Grandma and asks*] Wasn't Papa a Mormon?

Grandma—Certainly, and a good one too. Why?

Brigham—[*Sings, or recites, turning towards audience.*]

My father was a Mormon true,
And when I am a man,
I want to be like him, and do
Just all the good I can.
My faults I'll try to overcome
And while I life enjoy,
With pride I'll lift my head and say
I am a Mormon boy.

Grandpa—[*With pride*] That's right, my boy.

Grandma—[*Rolling up knitting*] You must both be hungry, I think I can find a piece of cake for you, Brigham.

Brigham—Oh, that's a dear Grandma. [*He kisses her and they both start out, Brigham turns round and reaches his hand towards Grandpa, saying*] Come on, Grandpa, I'll divide with you. [*Exit all.*]

Sylvia L. Sessions.

Thatcher, Arizona.

EDITORIAL THOUGHTS.

SALT LAKE CITY, UTAH, APRIL 15, 1901.

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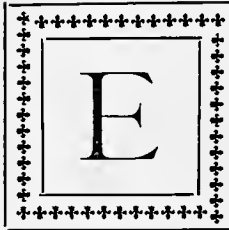
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SUNDAY SCHOOL NOTES.



TERNAL vigilance is the price of progress. So is it with the Sunday Schools. Constant watch-care is required or undesirable conditions creep in. Some time ago the Union

Board advised that there be less reading in our classes—reading of that monotonous and unvarying description that neither interests nor instructs the pupils. This advice has been largely followed, but, in some instances, by the adoption of another plan which, if anything, has fewer advantages than that of reading the Scriptures, verse by verse, without explanation or intermission. Some teachers have fallen into the habit of teaching by lecturing. They do all the talking; the children do nothing. Their lectures occupy all the time devoted to lessons. Generally, in such cases, about one quarter of the class is listening, or paying a doubtful attention; the rest are utterly regardless of what the teacher is endeavoring to enforce, or are making their own amusement to the misery of the rest of the school.

The wise teacher has his class do the most of the work. He does as little as possible. If he can make the scholars think that they do it all he has gained a point. At any rate the more the children do the better for the discipline of the school, the better for their progress; and the more children he can actively engage in the labors of the lesson the better, the more attentive class he will have. Brethren and sisters, vary your methods. If you lecture one Sunday morning, adopt some other plan at the next session, but if you value your influence and their progress give the pupils a chance to exercise their activities—to think and to work, to ask and to answer questions, to read and to repeat what they have memorized.



The Union Board is much encouraged by the increased observance in our Sunday Schools, of the silent drill before the partaking of the emblems of the Sacrament of the Lord's Supper. Its observance is having a beneficial effect in increasing the reverence and becoming silence with which that holy rite is administered. The members of the Board, however, notice in their visits to the various schools, that there is not entire uniformity in the manner in which this drill is observed. In some schools the officiating Elder will say, «We will ask a blessing on the bread,» then follows the desired silence for half a minute, at the end of which time he asks the blessing. In other schools the silence is first observed, then the Elder in charge announces that the blessing will be asked and the prayer immediately follows. The members of the Union Board are of the opinion that the latter is the better way.



The following circular has been sent by the Union Board to each Sunday School superin-

tendent throughout the organized Stakes of Zion:

DEAR BRETHREN.—You are doubtless aware that at a special meeting of the General Sunday School Union Board, stake superintendents and Sunday School officers, held in Salt Lake City, October 5th, 1900, the purchase of the JUVENILE INSTRUCTOR from President George Q. Cannon by the Deseret Sunday School Union was favorable entertained and a committee of three was appointed to consummate negotiations to that end. This was accomplished, and on January 1, 1901, the ownership of the JUVENILE INSTRUCTOR, held by President Cannon for thirty-five years, passed, for a consideration of five thousand dollars, to the Deseret Sunday School Union. By giving our note bearing six per cent interest for that amount, the money was obtained and the transaction was closed.

The extended growth of the Union made it very desirable that it should have an organ of its own, and it seemed eminently fitting that the JUVENILE INSTRUCTOR, so long and favorably known in the community, and so great a factor in the development of the Sunday School work of the Church, should be that organ, hence the purchase. To meet the obligations thus incurred, and end the outlay for interest thereon, it has been decided by the Deseret Sunday School Union Board, which recommendation was accepted by the vote of the general conference of the Sunday Schools held in Salt Lake City, April 7, 1901, to ask each Sunday School to contribute on Sunday, April 28, 1901, or as soon after that date as practicable, an amount equal to not less than five cents each for every officer, teacher and pupil enrolled on the school record December 31, 1900. To facilitate this collection we herewith enclose suitably prepared blanks, suggesting that the secretary enter on the list printed in red ink the names of every officer and teacher on the school roll, and on the others the names of every pupil in the several departments; then place or have placed opposite the names of all who donate

the amount of their subscription. While no contribution of more than five cents is asked from any one person, yet if any, out of the kindness of their hearts, feel to give more it will not be declined. If the total collected be equal to five cents each for the entire enrollment, or a little in excess thereof, it will be ample. When the contributions have been received send the funds promptly by check or money order in the enclosed envelope, properly stamped, together with the lists, to Elder George Reynolds, Box B., Salt Lake City, Utah. The lists when returned to us will be preserved, thus affording the first entire roll of our Sunday Schools ever collected. The name of the school and stake, with amount subscribed, will at an early date be published in the JUVENILE INSTRUCTOR.

Trusting this step may commend itself to your hearty approval and effort, and that of those over whom you preside.



We trust that the stake and ward Sunday School officers and the teachers will not slacken in their zeal or energy in the good cause. We are somewhat disappointed with the total increase in the enrollment of the schools during 1900, as shown by the statistical report. The increase is not as great as we expected. Possibly this arises from defective reports (which neglect should in future be corrected), or, more probably, from quarantine regulations imposed in certain districts, which affected both the enrollment and the attendance.



Elder Hugh J. Cannon having been called on a mission to Europe he has been succeeded by Elder George D. Pyper as business manager of the JUVENILE INSTRUCTOR.



Solomon says there is a time for all things. If he were alive now we should like to ask him, what time he considers appropriate for young folks to chew gum? Certainly not at

the Sunday School while the Sacrament is being administered. Yet we occasionally notice some of the scholars doing that very thing. Don't do it, boys and girls, it is absolutely out of place, inconsistent and disrespectful.

SOME SUNDAY SCHOOL FIGURES.

The following items are gathered from the Sunday School statistical report for the year 1900:

LARGEST SCHOOLS.—The undermentioned schools have each a total enrollment of above 500:

Lehi	1282
St. George	769
East Bountiful.....	715
Fairview (Utah).....	655
First Ward, Ogden.....	638
Hyrum	578
Richfield.....	561
Fourth Ward, Ogden.....	544
Beaver	542
Tenth Ward, Salt Lake City.....	541
Cedar City.....	539
Kaysville	537
Richmond.....	537
Sixteenth Ward, Salt Lake City.....	536
Twenty-second Ward, Salt Lake City.....	533
Payson, First Ward.....	532
Pleasant Grove.....	531
American Fork.....	527
Moroni.....	524

Twenty-first Ward, Salt Lake City.....	511
Second Ward, Ogden.....	503

PAYMENT OF TITHING.—The Cache, Cassia, Emery, Kanab, Malad, San Juan, St. George, St. Johns, St. Joseph, Sevier and Star Valley stakes report that all the officers and teachers in their Sunday Schools pay tithing; Bear Lake Stake «with two exceptions—all;» while the Alberta, Granite and Jordan Stakes report that ninety-nine per cent do so.

AVERAGE ATTENDANCE.—The reports of the majority of the stakes show that between one fourth and one third of the total population of the stakes (children and adults,) are present each Sunday morning at Sabbath School. Five stakes, however, do even better than this: Snowflake, Star Valley, St. Johns, San Juan and Morgan have more than a third at school each Sunday; but on the other hand, eight stakes have an average attendance of less than one fourth.

WHO IS IT?

Some two months ago we received at our office in an undecipherable post-marked envelope, one dollar and an order for a Bible chart number five. As no name or address was given we were unable to fill the order and have been expecting to hear again from our unknown friend. If this meets his eye will he please send us his name and address and we will forward the chart.



SEQUOYAH AND HIS WORK.

(CONTINUED FROM PAGE 202.)

SEQUOYAH had never learned, nor had he cared to learn, even the first sentence of spoken English; and concerning written speech he knew nothing further than that white men recorded their own language in some way, whatever that might

be. Somewhere near the year 1809, however, a deep interest in this subject took hold of him. The thought came to him over and over again that if one tongue could be written why could not also the Cherokee possess a system specially adapted to its own peculiarities? He felt more and more a desire

that his people have such a system; and, finally, with the same strong determination that had already displayed itself so frequently, he resolved that the Cherokees should have a written language of their own. He would discover it himself! In following out this purpose it is not a matter of surprise that he sought no one for consultation or assistance. Relying on himself alone Sequoyah set earnestly to work. Week after week, month after month, and year after year he kept steadily on, laboriously building upon one idea, constructing one system, only at length to find it faulty and insufficient and to cast it aside for another. Yet, unyielding to discouragement and to the ridicule and pleading of associates, he still kept on, boldly seeking to discover for his people what for Europe it had taken thousands of years to develop. After a number of years complete success was attained. Sequoyah had constructed a graphic system which for his native tongue seems perfect, an invaluable gift to the Cherokee nation, and a marvel to men of science. This work will repay our more careful study.

Among the Indians of the United States primitively there existed a crude mode of writing commonly spoken of as picture-writing, which to a less extent and in a more poorly developed form is also found among most other uncivilized peoples. In picture-writing objects about which it is desired to write something are represented in whole or in part by drawings, usually the most striking or important features of each object alone being sketched. In this way objects had each its own particular sign; and by varied combinations of these signs thoughts and narratives are recorded and communicated. Through frequent recurrence some of these figures acquire a symbolic significance and sight may be lost of the original meaning. Such picture-writing was the predecessor and basis of the graphic systems of China, Nineveh, and Egypt, and indirectly through the latter of that used today by civilized nations. It required ages for the growth from

this primitive picture-writing to a truly phonetic method to take place.

Sequoyah's first results in the task set himself resembled picture-writing in so far as no consideration was taken of the sounds of words. The work was not along phonetic lines at all. He endeavored to represent each word by a separate sign; yet the signs chosen were not pictures, nor were they necessarily at all suggestive of the objects or ideas for which they stood. For several years he worked and by constant practice made tests upon these signs, the result being, as might be expected in any language at all copious, the accumulation of an immense and practically unwieldy mass of word forms. The natural difficulties of the undertaking were increased by the large number of compound words, in the formation of which all Indian languages possess great facility. A word, or, more commonly, the part of a word the most of which is omitted, is incorporated with the appropriate forms of one or of several others; and in this way an entire sentence embracing in reality a definition is expressed by a single word. Finally the system so long worked and struggled with had to be given up as impracticable. But if no direct result of importance came from this long labor, it at least turned Guess' mind in a more fruitful direction by having taught him many fundamental laws of language and of the phonology of the Cherokee tongue.

It was probably by encountering the complex compounds mentioned above that Sequoyah was led to a more careful analysis of words. The particles entering into Cherokee compound words are for the greater part monosyllabic. Sequoyah noticed that the number of these simple particle sounds was limited, and that by varied combinations of these sounds all the words of the language were produced. The idea then came to him that if each such sound should be designated by a special sign, any word desired could then be written with ease. To make sure of obtaining every sound particle in the language, Sequoyah would

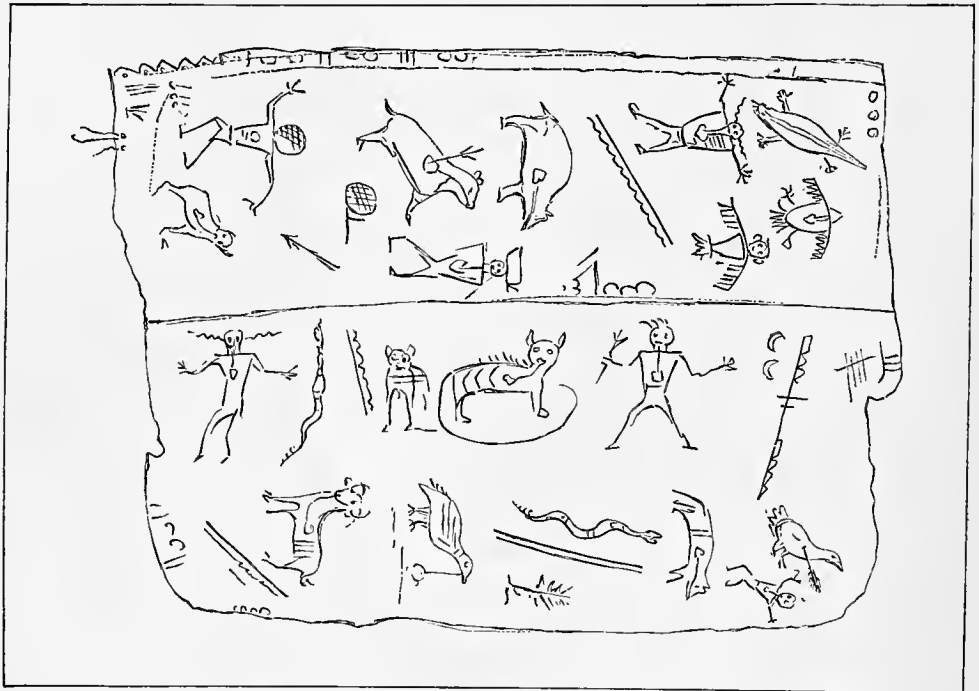
listen attentively to conversations for hours at a time.

In Cherokee there are six pure sonant tones or vowels, five corresponding to *a*, *e*, *i*, *o* and *u*, pronounced as in *father*, *hate*, *pique*, *law*, and *fool* respectively, and one pronounced like *u* in *but*, except that it is nasalized. Associated with the six vowel sounds are primarily twelve impure tones or consonants. A peculiarity of the Cherokee tongue is that every syllable must end in a vowel, and that with the few exceptions hereafter mentioned, double consonants are wanting. With each consonant, therefore, six syllables are formed, the single exception being that *m* does not combine with the nasalized *u*. In addition each vowel can by itself occur as a syllable, while the sounds *t* and *d* are in most cases interchangeable in Cherokee, a distinction between the two becomes necessary in the syllables *ta*, *te*, *ti*, and *da*, *de*, *di*; also *dla* must be distinguished from *tla*. So also, sounds represented approximately by *hna* and *nah*

differ from the normal *na*; and *ka* must be separated from *ga*. The number of syllables so far indicated is eighty-four.

There are besides about thirty combinations formed by the sibilant *s* in conjunction with the other consonants in addition to its normal combinations with the vowels. These combinations were dealt with somewhat differently than were the other syllables. Sequoyah discovered all these syllabic sounds, and for each constructed a sign or letter. But finally, perceiving the frequent recurrence of the sibilant *s*, he departed somewhat from the method previously followed in representing this sound by a separate character. He afterwards explained that his greatest difficulty had been with this "hissing sound." By taking this happy step the total number of symbols required was but one in addition to the eighty four above enumerated. The alphabet when completed was thus essentially syllabic.

It has already been mentioned that George Guess was entirely unlettered and ignorant of



INDIAN HIEROGLYPHICS—CHIPPEWA SONG, ON BIRCH BARK.

any language but his own. He had always shunned the missions and the schools. A question interesting to everyone will be suggested as to the kind of characters such a person would select in constructing an alphabet to correspond to a series of recognized sounds. While working upon this very problem it happened that an English speller fell into Sequoyah's hands. Carefully perusing this he selected from it the English letters and used them for his own purpose so far as they would go; although that he was entirely ignorant of their significance in the speller is shown in a way by the uses to which he specially put each in his own alphabet. To provide for the remaining sounds Sequoyah modified the English letters in various ways and, finally, invented many entirely new char-

acters. The alphabet as it was originally arranged by the inventor and also arranged systematically with the corresponding sounds in English letters is subjoined. In the second table the letter *v* is used for nasal *u*.

After twelve long years the task was at last accomplished and complete success was attained. Sequoyah now for the first time consented to show to others the fruits of his labor. First he showed and explained the alphabet to his own daughter and then to a few relatives and intimate friends. They became deeply interested and readily learned the forms and uses of the letters, by which they were enabled in a short time to write their language with facility. The inventor next carried the alphabet to the agent then over the Cherokee tribe; but the latter glanc-

CHEROKEE ALPHABET.

CHARACTERS AS ARRANGED BY THE INVENTOR.

R D W l̄ G ʒ ʔ P ʌ ʒ Y ʒ B P ʔ M ʔ ʔ ʔ ʔ
W B ʔ ʔ ʔ h Γ A J Y ʔ ʔ G ʔ ʔ ʔ T Z ʔ ʔ
R h s ʔ ʔ ʔ E ʔ T ʔ ʔ ʔ J K ʔ ʔ ʔ ʔ ʔ
ʔ ʔ ʔ s ʔ ʔ i ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ ʔ
t ʔ ʔ ʔ ʔ ʔ.

CHARACTERS SYSTEMATICALLY ARRANGED WITH THE SOUNDS.

D a	R e	T i	ʔ o	ʔ u	i v
s ga ʔ ka	ʔ ge	ʔ gi	A go	J gu	E gv
ʔ ha	ʔ he	ʔ hi	ʔ ho	ʔ hu	ʔ hv
w la	ʔ le	ʔ li	ʔ lo	M lu	ʔ lv
ʔ ma	ʔ me	ʔ mi	ʔ mo	ʔ mu	
ʔ na t̄ hna ʔ nah	ʔ ne	ʔ ni	Z no	ʔ nu	ʔ nv
T qua	ʔ que	ʔ qui	ʔ quo	ʔ quu	s quv
ʔ s ʔ sa	ʔ se	ʔ si	ʔ so	ʔ su	R sv
t̄ da w ta	s de t̄ te	ʔ di ʔ ti	ʔ do	s du	ʔ dv
ʔ dla ʔ tla	L tle	ʔ tli	ʔ tlo	ʔ tlu	P tlv
G tsa	ʔ tse	ʔ tsi	K tso	J tsu	ʔ tsv
ʔ wa	ʔ we	ʔ wi	ʔ wo	ʔ wu	E wv
ʔ ya	ʔ ye	ʔ yi	ʔ yo	ʔ yu	B yv

ing over it hurriedly and failing to grasp the underlying principle, ascribed all to an exceptional memory, and passed the work aside as the useless fancy of an eccentric savage. But the alphabet was not to be disposed of in such a way. It spread with surprising rapidity among the Indians and in a short time use of it was made in correspondence between the several parts of the tribe. These facts gave the strongest and most eloquent testimony possible to the value of the accomplishment.

As the result of many invitations Sequoyah traveled far and wide among the Cherokees to teach them the new art. Young and old alike learned to write by its aid in but few days. The ease with which the system may be acquired contrasts strongly with the difficulties to be overcome and the length of time to be consumed in the acquisition of written English. In fact, when once the letters of the alphabet have been learned there remain no further obstacles in the form of rules and irregularities of spelling and pronunciation such as harass and deter the student of English for several years. Writing of this matter in a letter to the Secretary of War in 1825, four years after the alphabet was completed, Hon. T. L. McKenny says: He is a native and unlettered Cherokee and has given to his people the alphabet of their language. It is composed of eighty-five characters by which in a few days the older Indians who had despaired of deriving an education by means of the schools * * * may read and correspond.» Twenty years later, in the Report of Indian Affairs, Agent Butler writes: «The Indians who cannot speak English acquire their own alphabet in twenty-four hours.»

The new alphabet, as might be expected, was adopted for printing books and pamphlets soon after its introduction to the people. The Christian missionaries were among the first to make use of a system so widely understood by those they desired to reach; and the scriptures, psalmodies, and

various missionary tracts were the first works to be printed in the new characters. Afterwards other books and pamphlets were printed in them; and today Sequoyah's alphabet is used almost exclusively for all writing and printing purposes. In 1828 a newspaper was established under the name of *Cherokee Phoenix*, chiefly printed in the Cherokee language and characters, but with a partial English translation. Guess appears to have held an interest in the paper. It was edited by Mr. Boudinot, a full-blooded Indian. Since that time several newspapers have been issued entirely in Cherokee.

Love of country was deeply implanted in the red man's heart. To the lands of his fathers, to the home and haunts of his childhood his affections clung until death. Yet nothing could resist the flow of the strong, restless race from across the Atlantic. The Cherokee had this tide to meet, and must finally yield to it. The white settlers round about looked with envious eyes upon the choice land held by these native mountaineers, and clamored that it be opened to more fruitful settlement. Strip by strip this land was narrowed. Aggressions were favored by unjust and largely unconstitutional legislation by Georgia, which remained without the least check from the national government. Finally, in July, 1817, United States commissioners appeared among the Indians with articles drawn up for a treaty, whereby the Cherokee lands of Georgia and neighboring states were to be exchanged for a larger tract west of the Mississippi, bordering on the Arkansas and White Rivers. In addition to this tract of land there was stipulated a continuous «western outlet» to provide for the future expansion of the tribe. The large majority of the nation under the leadership of the famous chief John Ross were strongly opposed to the exchange, and refused to sign the treaty. A lesser part signed the articles and soon after removed to the Arkansas country, whither years before a number of families had already gone, after having wearied of

the disheartening struggle against aggressions upon their fathers' hereditary homes.

Leaving behind the business and other associations he had formed, Sequoyah followed the «Treaty Party» west some time after their migration, and quietly made his home near a small missionary station named Brainerd. There is still standing a house built by him at this early time. Thereafter for several successive terms he was elected a member of the tribal council.

Sequoyah's purpose in moving west was partly that he might there teach his alphabet as he had done in the east.

The western Cherokees had many difficulties to encounter from the first. Over the title to their new lands, the exact extent and boundaries of which had never been definitely defined, they were at hostilities with the Osages and other tribes almost incessantly; the promised «western outlet» had not been secured to them; and the annuities due from the United States government by the terms of the treaty had been received with great irregularity. To bring to these and other matters proper attention and rectification a delegation was sent to Washington in the spring of the year 1828. Sequoyah was one of those chosen to undertake the mission. In a portrait made in Washington at this time he is represented holding in his hands a large tablet upon which is written the Cherokee alphabet.

The thorough insight into the Cherokee tongue Sequoyah attained through the long study upon the alphabet, at last so successfully worked out, had resulted in giving him more general linguistic interests, which had been strengthened by observations upon the languages of other tribes met with in the west. He availed himself so far as possible of the opportunities for further study afforded by the journey to Washington. Gradually he had been forming opinions and theories concerning the various Indian languages, their relationships, and the cause and manner of growth of the differences and variations be-

tween them. His mind finally took firm hold of certain theories connected with these matters; and although at the time nearly seventy years of age he determined to bring together the facts necessary for the verification or disproof of these theories—not from books, not from men of learning, but by making direct studies among the various tribes themselves. What an admirable character, what a strong individuality is here again shown! At an age when most men are content to seek a quiet retirement from labor and to look back over their lives in contemplation, Sequoyah is found with a spirit still strong and buoyant, eagerly undertaking a scientific labor the magnitude and difficulties of which might well dishearten a man in a vigorous prime.

Taking with him a few articles and supplies most needed, Sequoyah set out in an ox-cart on a journey of long duration among the Indian tribes of the western plains. His only companion was an Indian boy who went along as driver. From tribe to tribe he slowly made his way, remaining with each long enough to obtain such knowledge of their language, history and traditions as was necessary for the purpose in view. Without exception he was received with the utmost cordiality by the chiefs of every people visited; and no effort was spared to give the information sought so far as lay within their power. The kindly reception and generous assistance uniformly given to Sequoyah stands in strong contrast to the treatment commonly accorded to white investigators, from whom information is suspiciously guarded by all Indians, probably under the impression that it is desired with the secret purpose of making it the basis of some new treaty or of some pretext for wresting from them further rights and liberties. Sequoyah journeyed many hundreds of miles along the western rivers and over the rolling prairies. He camped in the shadows of the Rockies; and traveled far into the rocky canyons and defiles of New Mexico to the villages of the Zunis and other pueblo builders.

After returning from this long tour among

the western tribes Sequoyah with a number of companions set out on a distant journey into Mexico, whither tradition told that a disaffected band of the Cherokee nation had wandered and settled many years before. The main purpose of the expedition was undoubtedly to find this lost branch of the tribe and to persuade them to return and unite with those of their kindred then living on the Arkansas. The expedition, however, was entirely unsuccessful. While there in Mexico Sequoyah, now past seventy years of age, fell ill; he was broken in health, worn out at last by the exposures and hardships that had filled the latter years of his life. He could travel no farther, and must be left behind with only such poor attention as could be given under the conditions.

Finally word of the sad condition in which the aged student must be left behind reached Mr. Butler, agent at that time over the western Cherokees. The agent immediately communicated with the proper department at Washington, asking that funds be placed at his disposal to bring back to his people the man who had invented the Cherokee alphabet. Two hundred dollars was authorized for this purpose; and upon receipt of this word a Cherokee messenger named Onoleh, was immediately sent upon the errand of relief. But at the Red River, only a short distance upon the way, Onoleh met a band of Cherokees returning from Mexico. From them he learned that aid was now too late; for Sequoyah, after lingering long had now quietly passed away. The date was July, 1843. He was buried at the little town San Fernando in Northern Mexico.

Sequoyah left behind him a widow, two daughters and a son. The son, Tessee Guess, afterwards became known as an artist of considerable ability. He worked both with crayon and with the brush. At this art his many-sided father had also worked with success. During the civil war young Guess enlisted as a private soldier on the side of the Union, and during the long campaign acquired much renown among his comrades because of his

artistic proclivities, which were manifested particularly in sketches and caricatures of unpopular officers.

Of the work to which the latter years of Sequoyah's life had been devoted but little was saved. The greater part died with its originator. All that remained after his death was so fragmentary as scarcely to indicate the nature of the theory that was so largely the incentive to his studies; and the cardinal points of the work already accomplished were irretrievably lost to one that might seek to follow to completion this line of research. Sequoyah had taken no one into his confidence, and had committed almost nothing to paper. What the world may have lost through his untimely death we can never know.

George Guess was possessed of an unusual mind and character. He stood a man apart from the common, with the eccentricities of genius and with a solidity and strong individuality akin to greatness. In his veins ran the mingled bloods of two distinct peoples, each of which manifested itself throughout his life, giving to him its particular qualities to supplement and strengthen or to temper and counteract those of the other. The baser elements of character that so frequently break forth in the mixed offspring of the wild frontier found no expression in Sequoyah. He stood for the better results of race mixture wherein invigoration, new life, and general improvement in the end usually result. At our door we see these results in the American people; and in England it is notable that so many leading intellects, Shakespeare among them, have come from the north and the west, where during more than 1400 years of residence, side by side, the Celt and the Anglo-Saxon have mingled and intermarried, thus combining the gifts and energies of two great races. It would seem that Sequoyah inherited rather more from the Indian mother than from the German father. In appearance, opinion and prejudice, and general habit he was essentially an Indian; but in method of thought,

the analytical power of mind, he revealed his Teutonic connection.

Missionaries labored long to convert Sequoyah to Christianity; but he was never won over. He would listen attentively and with interest to what they had to say, retiring then, however, to reflect in his own way upon the points of doctrine presented. The gospel of love, charity, and universal brotherhood in itself seemed good; but Sequoyah could not reconcile it with the wrongs and abuses received by the people he so loved at the hands of those he knew as Christians. The affronts and insults of the frontier men, the unjust laws and often truly heartless decrees of Christian legislators did not well accord with the precept, «the red man is your brother and God is the Father of us all.» Those who had dealt with the Indians had not been wonted to check themselves with the question,

Is not the red man's wigwam home

As dear to him as costly dome?

Is not his dear ones' smiles as bright

As the dear ones' of the man that's white?

Deep indignation often swelled and burned within Sequoyah's veins; and for the most part he held himself aloof from white men. In the ancient religious beliefs and rites of the Cherokees, on the other hand, he had never been in any way a believer or adherent. Nevertheless he had thought much on topics of religion, and held certain strong opinions upon them. He believed that a knowledge of the Divine was implanted in every man in such a manner that it was foolish to question or to argue upon the subject in the way men commonly did. It appears, however, that many of his beliefs were strange and subtle. The result of their failure to convert Sequoyah has been much narrow-minded criticism by some Christian missionaries.

There is a satisfaction in the knowledge that Sequoyah was to an extent appreciated, if not always understood, during life, at least by those for whose approval he most cared. As merchant he had been popular; as silversmith his work had been famous throughout

the tribe; as a counselor, his advice and judgment had been sought from far and near. And after the final completion of his alphabet there fell to him a most gratifying reward in seeing it received and so quickly and successfully used for all writing purposes both by old and by young throughout the Cherokee nation. In behalf of the tribe the general council of the Cherokees issued to him an address of congratulation and thanks, and presented to him a large silver medal, inscribed both in English and in Cherokee, as a mark of distinction for his great achievement. The inscription on the medal was as follows: «Presented to George Guess, by the general council of the Cherokee nation, for his ingenuity in the invention of the Cherokee alphabet.» After Sequoyah's death, the legislature of the Little Cherokee nation never failed each year to vote three hundred dollars to the support of his widow so long as she lived. At one time the United States Congress contemplated an appropriation for the removal of Sequoyah's remains to this country and for the erection of a monument to his memory; but the good movement was «side-tracked» and has never been recalled. At the present day a subscription is being raised in Indian Territory for the same purpose; and the unveiling of a suitable statue in the public square at Talequah, capital city of the Cherokees, seems not far distant. Men of learning were not slow to investigate and to report upon the Cherokee alphabet, and to recognize its merits. The accomplishment of the unlettered inventor was a source of wonderment to them as it has never ceased to be to all subsequent investigators. When in 1847 the botanist Endlicher sought for a name appropriately to apply to the great redwood pines of California, monarchs of the primeval forests, he found nothing more fit than Sequoyah, or as in Latin form Sequoia; and to-day these magnificent and far-famed trees are known throughout the world as the Sequoias, monuments forever to George Guess, the Cherokee Cadmus. *R. V. Chamberlin.*

ANNUAL STATISTICAL AND FINANCIAL REPORT OF LATTER-DAY SAINT Organized Stakes of Zion.

NAME OF STAKE OR MISSION.	STAKE SUPERIN- TENDENT OR MISSION PRESIDENT.	P. O. ADDRESS.	No. of Schools.	No of times schools held during year.	No. of Officers and Teachers.	Average Attendance of Officers and Teachers.	No. of Male Pupils.	No. of Female Pupils.	Total No. of Pupils.
Alberta	H. S. Allen	Cardston, Canada	10	401	167	108	624	522	1146
Bannock	Nathan Barlow	Chesterfield, Idaho	13	558	207	118	593	606	1199
Bear Lake	Joseph R. Shepherd	Paris, Idaho	21	983	367	226	1400	1361	2761
Beaver	Wm Fotheringham	Beaver, Utah	10	412	145	97	514	580	1094
Bingham	C. S. Crabtree	Idaho Falls, Idaho	28	1113	457	235	1372	1464	2836
Box Elder	Alphonzo H. Snow	Brigham City, Utah	24	1063	512	344	1440	1462	2902
Cache	J. E. Carlisle	Logan, Utah	29	1397	743	506	3144	3308	6452
Cassia	Orson P. Bates	Oakley, Idaho	12	541	179	100	678	724	1402
Davis	Nathan T. Porter	Centerville, Utah	17	821	362	267	1696	1755	3451
Emery	Alex. Jameson	Castle Dale, Utah	14	631	278	151	1195	1271	2466
Fremont	Wm. J. Young	Lyman, Idaho	30	1285	430	240	1754	1724	3478
Granite	Geo. M. Cannon	Forest Dale, Utah	19	875	347	251	1751	1875	3626
Jordan	James Blake	Riverton, Utah	14	618	247	153	1346	1230	2576
Juab	Langley A. Bailey	Nephi, Utah	11	448	214	133	809	949	1758
Juarez	S. C. Richardson	Colonla Diaz, Mexico	10	398	183	96	798	792	1590
Kanab	Wallace O. Bunting	Kanab, Utah	7	278	88	52	429	498	927
Malad	J. W. Dudley	Malad, Idaho	11	476	180	95	614	693	1307
Maricopa	Geo. W. Lewis	Mesa, Arizona	5	239	105	55	315	305	620
Millard	Joshua Greenwood	Fillmore, Utah	11	580	238	147	924	1047	1971
Morgan	F. W. Clark	Morgan, Utah	10	443	169	114	407	409	811
Onelda	Wm. Kirkup	Franklin, Idaho	19	816	341	179	1198	1191	2389
Panguitch	Alma Barney	Panguitch, Utah	12	542	199	130	701	743	1444
Parowan	Jos. H. Armstrong	Cedar City, Utah	7	317	139	90	619	779	1398
Pocatello	L. C. Pond	Pocatello, Idaho	13	507	217	127	621	618	1239
Salt Lake	T. C. Griggs	Salt Lake City, Utah	33	1646	808	614	3716	4334	8050
San Juan	James B. Decker	Bluff, Utah	6	275	112	68	385	381	766
San Luis	Ira B. Whitney	Sanford, Colorado	6	285	103	61	461	447	908
Sanpete	Newton E. Noyes	Ephraim, Utah	23	1088	477	282	2163	2349	4512
Sevier	W. A. Seegmiller	Richfield, Utah	17	807	301	135	1416	1561	2977
Snowflake	James M. Flake	Snowflake, Arizona	11	392	144	89	376	352	728
St. George	Geo. E. Miles	St. George, Utah	30	1348	376	241	1453	1342	2795
St. Johns	J. W. Brown	St. Johns, Arizona	8	375	131	83	382	299	681
St. Joseph	Samuel J. Sims	Pinia, Arizona	14	666	254	146	775	889	1664
Star Valley	Ed. McLatchie	Afton, Wyoming	9	423	164	96	582	551	1133
Summit	John Boyden	Coalville, Utah	16	694	212	137	698	740	1438
Tooele	William Spry	Grantsville, Utah	9	445	161	105	575	682	1257
Uintah	James Hacking	Vernal, Utah	12	443	188	90	674	721	1395
Utah	Lars E. Eggertsen	Springville, Utah	49	2296	1226	768	5305	6096	11401
Wasatch	Jos. H. Lambert	Heber, Utah	14	652	231	141	740	966	1706
Wayne	Joseph Eckersley	Loa, Utah	9	390	148	79	352	361	713
Weber	Thomas R. Evans	Box 452, Ogden, Utah	29	1389	730	532	2957	3069	5966
Woodruff	George A. Peart	Randolph, Utah	17	509	194	109	687	708	1395
Totals of Stakes.			679	29894	12474	7850	48639	51689	100328

Various Missions.

Australian	Andrew Fjeld	Sydney, N. S. Wales	6	209	20	18	87	83	170
California	Ephraim H. Nye	San Francisco, Cal.	7	239	32	26	90	98	188
Colorado	John W. Taylor	Denver, Colorado	3	130	28	19	58	70	128
Eastern States	Edward H. Snow	Brooklyn, New York	11	398	86	50	141	141	282
German	Arnold H. Schulthess	Berlin, Germany	15	630	96	81	297	373	670
Great Britain	Platt D. Lyman	Liverpool, England	33	1363	136	69	326	408	734
Iosepa Colony	Kahana Pukahi	Iosepa, Tooele Co. U.	1	46	10	10	40	42	82
Netherlands	Sylvester Q. Cannon	Rotterdam, Holland	9	396	72	60	219	225	444
New Zealand	J. E. Magleby	Auckland, N. Zealand	26	1017	91	71	366	421	787
Northern States	Louis V. Kelsch	Chicago, Illinois	5	143	24	21	87	81	168
N. W. States	F. S. Bramwell	La Grande, Oregon	17	699	151	89	332	358	690
Samoa	Wm. G. Sears	Apia, Upola, Samoa	18	594	36	36	200	168	368
Sandwich Islands	Samuel E. Woolley	Honolulu, Sand. Isl.	32	1194	184	132	530	667	1227
Scandinavian	Andreas Peterson	Copenhagen, Den.	26	1019	178	124	439	581	1020
Southern States	Ben. E. Rich	Chattanooga, Tenn.	77	2470	385	306	742	751	1493
S. W. States	James G. Duffin	St. Johns, Kansas	27	417	43	36	86	92	178
Swiss	L. S. Cardon	Bern, Switzerland	8	226	11	10	39	79	118
Totals of Missions			301	11150	1583	1158	4109	4638	8747
Totals of Stakes			679	29894	12474	7850	48639	51689	100328
Grand Totals			980	41044	14057	9008	52748	56327	109075

GEORGE Q. CANNON, KARL G. MAESER, GEORGE REYNOLDS, General Superintendency.

SUNDAY SCHOOLS FOR THE YEAR ENDING DECEMBER 31st, 1900.

Organized Stakes of Zion.

Average Attendance of Pupils.	No. of Stake S. S. Officers & Missionaries not on Ward Roll.	Total No. Officers, Teachers, Pupils and Missionaries.	No. of Pupils in Primary, Infant and Kindergarten Depts.	No. of Pupils in First Intermediate Depts.	No. of Pupils in Second Intermediate Depts.	No. of Pupils in Higher and Normal Depts.	No. of Cottage Sunday Schools December 31st.	Membership of Cottage Sunday Schools.	Cash on hand at last Report.	Miscellaneous Cash Collected, including Nickel Contribution.	Grand Total.	Cash Disbursed including Nickel Contribution handed to Stake Supt.	Cash in Treasury.
600	4	1317	402	260	195	289			9 68	225 30	234 98	187 79	47 19
546		1406	460	203	210	326			32 89	151 10	183 99	149 69	34 30
1607	11	3139	1200	512	453	593			121 34	511 00	632 34	470 28	162 06
720	13	1252	337	212	248	297			16 65	75 50	92 15	60 50	31 65
1357		3293	1119	518	507	632			26 57	531 74	558 31	426 92	131 39
1718	10	3424	1063	586	499	754			72 40	706 43	838 85	655 42	183 43
3557	23	7218	2328	1365	1330	1429			168 69	991 87	1460 56	950 84	509 72
707	2	1583	500	274	268	270			11 23	148 05	159 28	135 42	23 86
1712	5	3818	1346	543	597	965			68 48	306 01	374 49	326 38	48 11
1271		2744	908	529	415	614	1	35	162 33	280 85	443 17	362 38	80 79
1501	9	3917	1443	702	523	850			59 55	501 08	560 63	510 32	50 31
2120	13	3386	1639	546	559	842			189 17	770 47	959 64	760 48	199 16
1331	5	2831	1019	420	449	688			55 64	587 10	642 74	541 08	101 66
1066	34	2006	590	384	370	414			20 25	239 32	259 57	196 83	62 74
831	1	1774	520	308	278	484			122 34	223 14	345 48	266 03	79 45
523		1015	397	117	157	266			8 85	85 00	93 85	59 55	34 30
605		1487	483	266	238	320			14 91	192 10	207 01	165 54	42 27
353	18	743	253	125	93	149			17 90	87 20	105 10	70 30	34 80
1189		2209	666	354	391	560			126 39	440 50	566 86	270 11	296 78
490	3	983	295	154	109	253			7 70	123 80	131 50	114 05	17 45
1131	13	2743	790	445	357	797			39 33	378 19	417 52	353 46	64 06
809		1643	506	347	253	338			5 20	131 90	137 10	133 60	3 50
772	25	1562	652	242	246	288			39 01	167 11	206 12	137 85	68 27
5-3	11	1467	477	265	188	309			13 75	185 90	199 65	180 00	19 65
5111	22	8880	3224	1533	1209	2084	1	10	618 39	3253 51	3871 90	3138 19	733 71
436		878	282	134	170	180			7 70	61 75	69 45	65 40	4 05
479		1011	307	166	149	286			2 78	110 77	113 55	108 05	5 50
2593		4989	1629	893	895	1095			89 11	630 96	720 07	658 15	61 92
1665		3278	959	683	587	748			19 80	293 30	313 10	264 10	49 00
460	8	880	314	121	141	152			14 70	73 11	87 81	75 86	11 95
1668	5	3176	940	584	550	721	2	26	24 53	160 70	185 23	164 50	20 73
427		812	258	125	125	173	1	25	49 66	48 71	98 37	83 87	14 50
829	9	927	741	253	222	447			5 90	225 80	231 70	178 15	53 55
740	6	1303	409	231	204	289			13 55	151 50	165 05	147 80	17 25
787	2	1652	624	281	282	251			31 05	326 47	357 52	320 17	37 35
753	4	1422	539	230	206	282			53 52	247 83	301 35	217 88	83 47
695	2	1585	552	259	252	332			52 60	176 40	228 70	137 60	91 10
6576	9	12636	3902	2362	2376	2761			485 83	1432 66	1918 49	1454 46	464 03
10-5	8	1945	594	391	330	591	3	27	68 33	132 20	200 53	177 45	23 08
387	8	863	294	153	103	163			5 55	70 70	76 25	72 15	4 10
3586	34	6730	2161	1265	1141	1389			197 57	1178 54	1376 11	1186 48	189 63
743	9	1598	602	248	229	316			40 94	178 92	219 86	162 28	57 58
55429	329	113131	37774	19579	18115	24850	8	123	3191 76	16825 00	20016 76	16283 07	3833 69

Various Missions.

103		190	63	22	27	58			15 18	14 54	29 72	27 62	2 10
128		220	35	21	19	113			2 68	8 80	11 48	7 00	4 48
59		156	36	19	27	46			40	19 43	19 83	13 71	6 11
118		308	105	50	11	127			7 93	29 80	37 73	24 90	12 83
365		766	188	176	11	295				17 08	17 08	17 08	
419		870	174	211	106	243			10 80	44 41	55 21	33 75	21 46
38		92	15	7	6	54			1 70	7 00	8 70	50	8 20
359	4	520	178	122	86	58	5	47	3 20	64 80	68 00	63 40	4 60
452	4	881	202	117	244	224			3 00	4 69	7 69	5 14	2 55
78		192	53	23	14	78	2		23 25	137 40	160 65	127 97	32 68
339		841	213	181	44	252	2	65					
307		404	150	15	203								
553		1411	267	198	240	522				87 85	87 85	49 80	38 05
585	15	1213	209	252	143	416			22 80	173 65	196 45	156 25	40 20
929		1878	385	306	189	513	6	123	8 47	40 67	49 14	37 62	11 52
125		221	44	12	14	108					12 38	12 23	15
80		129				118							
5047	23	10353	2317	1822	1383	3225	13	235	99 41	662 50	761 91	576 97	184 94
55429	329	113131	37774	19579	18115	24850	8	123	3191 76	16825 00	20016 76	16283 07	3833 69
60466	352	123484	40091	21401	19498	28075	21	358	3291 17	17487 50	20778 67	16860 04	4018 63

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FOR OUR LITTLE FOLKS.

QUEEN VICTORIA.

EVER since the death of England's noble queen, which occurred January 22, 1901, I have waited for some dear little boy or girl to send me an interesting bit concerning her. Hundreds, perhaps thousands of the little readers of the INSTRUCTOR are children of parents who were once subjects of Queen Victoria. And surely many an instructive incident which took place in her long and beautiful life might have been told in a brief letter.

As no one else has mentioned Queen Victoria in writing to the Letter-box, so far as I know, I will tell you one thing I have read of her, among many others, which deeply impressed me. It was when Princess Victoria was twelve years old, and was allowed to read a paper which gave her to understand that if she should live she would some day be queen of England. Think, children, what a wonderful thing for a little girl who was being brought up and educated in a very quiet way, always under the care of her own excellent mother, to find out such a fact concerning herself. The remark made by the young princess after reading the paper, is what I consider so impressive. It was this, «I will be good!»

Let us all repeat that dear child's words, and then strive with all our might to keep the promise as faithfully as did Queen Victoria.

L. L. Greene Richards.

TO THE LETTER-BOX.

Death of a Pet.

So many children write about their pets,

I thought I would write about my brother's pony. It was a little sorrel one. One day my brother came to mama looking very sad. Mama asked him what was the matter. He said that his pony was sick. My big brother went and took care of it. They did all they could for it. In the afternoon we went up town, and when we came home the pony was dead.

ANNE CANNON.



A Letter from Georgius.

SALT LAKE CITY, UTAH.

Mother takes the JUVENILE INSTRUCTOR, and I like to read the letters in it. Our Primary president is Sister Davey. I am nine years old and am in the first intermediate in Sunday School, and my teachers are Lorenzo J. King, Sarah A. Davey and Preston Cannon.

I am your brother in the Gospel,

GEORGIUS Y. CANNON.



A Good Step-Mother.

ST. ANTHONY, IDAHO.

When I was two years old my dear mama was called away to heaven, to work among God's angels. Three years later God gave me another mama, a step-mama, who teaches me how to be good and keep God's commandments. My papa is a teacher in Sunday School, and so is my mama. She has twenty-nine names enrolled in her class, and she says she loves them all. My brother is secretary and my step-sister plays the organ part of the time. I also have a dear

brother on a mission in Turkey. One time when my mama was sick, my papa administered to her and the next morning she was able to get up. I know that God heard his prayer. Mama says that God will hear little children's prayers sooner than He will older ones, because they are more innocent. So let us all say our prayers and try as near as possible to keep God's commandments. I am now eleven years old. Hoping there will be room for my letter, I am your friend,

AMY MANGUM.



A Liberty-pole Blown Down.

ST. JOHNS, ARIZONA.

Today we held conference. It blew very hard this forenoon and snowed this afternoon. In meeting Brother Tremand and wife suggested that no one should tie a horse and buggy to the liberty pole, as was usually done. During meeting the liberty pole was blown down. It was a good thing that no horse was tied there. I am ten years old.

Your new friend,

ELLEN GREEN.



Letter and Recitation.

PARIS, IDAHO.

We have had a pleasant winter here for this country. I am nine years old. I will send you a piece that I learned for Sunday School. Mamma says it will be nice for the little friends of the Letter-box:

Valiant little soldiers we,
Marching to eternity;
Over hills and mountains high,
To our home beyond the sky.

Marching to the pearly gates,
Where our loving Savior waits;

To the heavenly, promised land,
We are marching hand in hand.

In the Sunday School below,
We are taught the way to go;
And a happy band are we,
Marching to eternity.

Your new friend,

RALPH V. SUTTON.



Story of the Savior.

WELLINGTON, UTAH.

Today in Sunday School our teacher told us a story about Jesus when He was a little baby. How some wicked men tried to kill Him, and how the Lord told His parents to take Him away into another country until after the wicked men were dead. Our Sunday School teachers are very kind to us, and we always learn something good.

I am nine years old.

ELVA HILL.



Babies and Lambs.

BEDFORD, WYOMING.

I like to read the little letters, and I thought you would like to hear from me. We had twin baby brothers, and one of them died. And in place of him the Lord gave us another nice baby brother. His name is Joseph Hyrum. I am eight years old. We have two pet lambs.

MARY MOSER.



Prayers Heard and Answered.

LA BELLE, IDAHO.

We are building a new meetinghouse in our ward. My papa is superintendent of the Sunday School here. His name is Brother J. B. Morgan. We have a good Sunday School. My teacher's name is Brother E. C. Candland.

Last fall my grandma and my aunt and her little baby all died. I am nine years old, and I know the Lord hears and answers our prayers. For when my little brother was sick, my sisters and I prayed for him and he got better.

LUCY LOREENIA MORGAN.



A Primary Party.

BASALT, IDAHO.

I am seven years old. We have to go three miles to Sunday School and Primary, but I like to attend them. The Primary officers gave the children a dance on New Year's day, and passed candy and nuts around.

Your little friend,

ALICE HESS.



Fasting and Prayer.

BENJAMIN, UTAH.

We came from Mexico to Utah three years ago. Last fall my little sister was very sick with typhoid fever. The Sunday School fasted and prayed for her, and the next day she was better.

LUCILE STEWART.



Studies at Home.

ALBION, IDAHO.

I am nine years old, and I live by the Snake River. I never go to school, but I skate and play, and study at home a little every day. And next year if the Lord please, I am to begin going to school at Albion.

ESTER PETERSON.



The Best in the World.

LOGAN, UTAH.

DEAR LITTLE LETTER-BOX FRIENDS: I want to tell you about my primary president. I

think she is the best president in all the world. She was president when my big brother was a little boy, and now he has been on a mission. Some months ago she was hurt in a runaway, but the primary children prayed for her and the Lord made her better. Her name is Sister Pike and she is a very large lady, I think about three hundred pounds. I am nine years old.

EUGENE STEWART.



MOTHER'S GONE.

Mother's gone! we can't recall her;
God has taken her away
From a world of sin and sorrow,
In a happier home to stay.

How we miss her loving counsel,
And her ever anxious care;
Home is sad and drear without her,
O, such grief is hard to bear.

She was ever kind and loving,
And her counsel wise and good;
We'd have spared her every trouble,
Every sorrow, if we could.

But the Lord has called her from us,
For we had no power to save;
And the mother, loved and loving,
Sleeps within the silent grave.

So we'll follow in her footstep;
From her counsel ne'er depart;
Then we'll cause no pang of sorrow
To our angel mother's heart.



ANSWER TO CHARADE.

The solution to the Double Charade printed in our last number is *Level* and *Madam*. One gentleman gives the answer, "Your head is level, madam." *Eve* and *Adam* are the words derived therefrom. The first correct solution was received from Ethel Christensen (nine years old), of Mount Pleasant, Utah.

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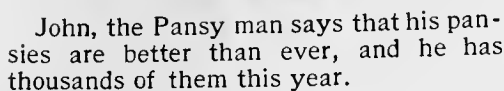
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TIME

TABLE.

LEAVES SALT LAKE CITY.

No. 6—	For Grand Junction, Denver and points east	8:30 a. m.
No. 2—	For Provo, Grand Junction and all points east	8:15 p. m.
No. 4—	For Provo, Grand Junction and all points East	8:20 p. m.
No. 10—	For Bingham, Lehi, Provo, Heber, Mant, Belknap, and intermediate points	7:50 a. m.
No. 8—	For Eureka, Payson, Heber, Provo and intermediate points	5:00 p. m.
No. 8—	For Ogden and the West	11:00 p. m.
No. 1—	For Ogden and the West	1:00 p. m.
No. 5—	For Ogden and the West	9:45 a. m.
No. 42—	For Park City	8:00 a. m.

ARRIVES AT SALT LAKE CITY.

No. 5—From Provo, Grand Junction and the east.....	8:30 a. m.
No. 1—From Provo, Grand Junction and the east.....	12:45 p. m.
No. 8—From Provo, Grand Junction and the east.....	10:50 p. m.
No. 9—From Provo, Heber, Bingham, Eureka, Belknap, Mantt, intermediate points.....	6:00 p. m.
No. 6—From Ogden and the West.....	8:20 a. m.
No. 2—From Ogden and the West.....	8:05 p. m.
No. 4—From Ogden and the West.....	8:10 p. m.
No. 7—From Eureka, Payson, Heber, Provo and intermediate points.....	10:00 a. m.
No. 41—From Park City.....	5:45 p. m.

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